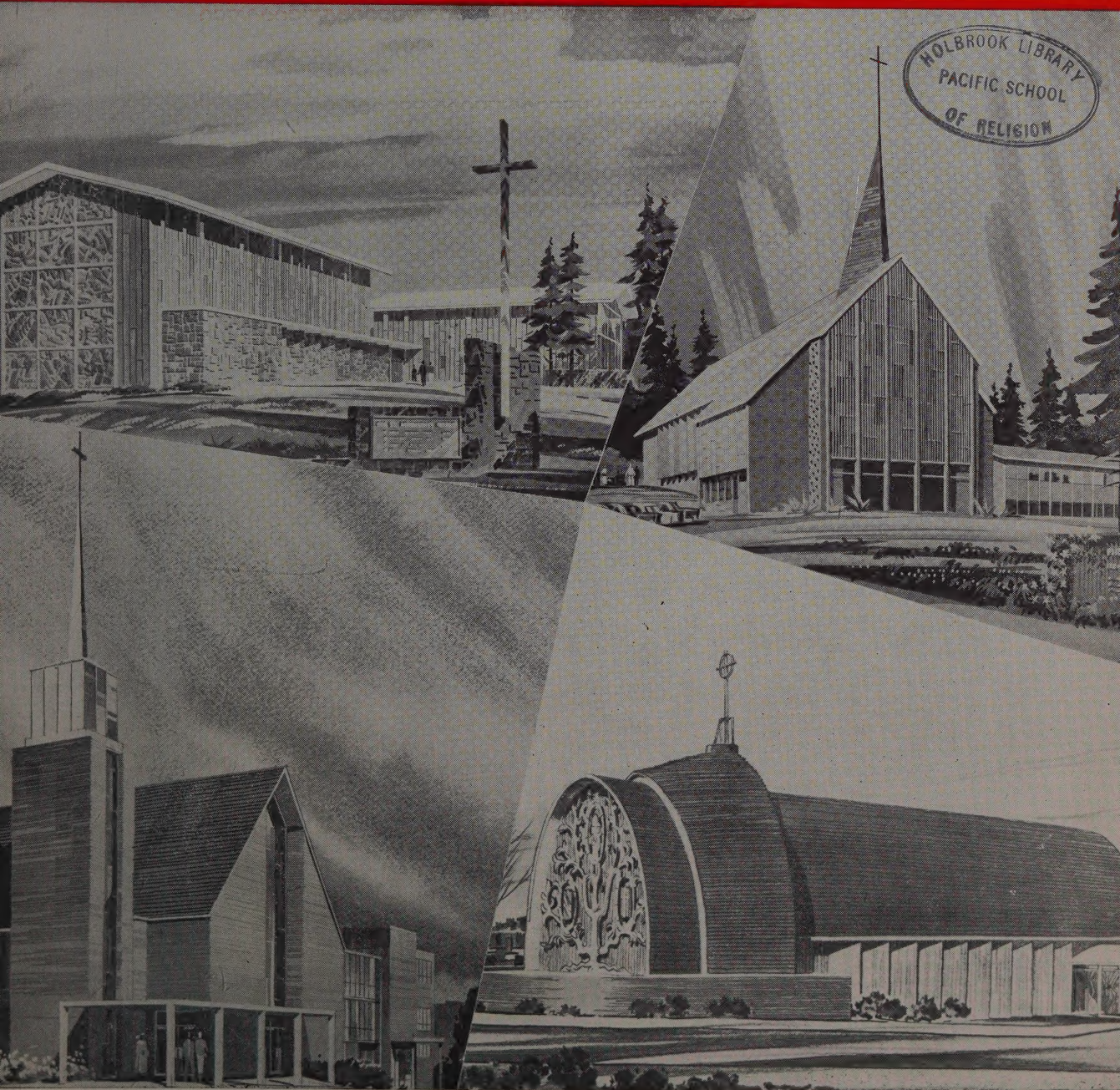


Church Management



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Churches of the Northwest, page 22
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August 1957
Volume XXXIII, Number 11

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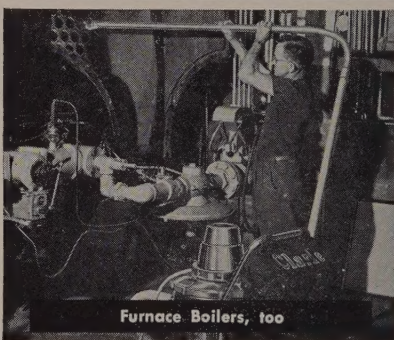
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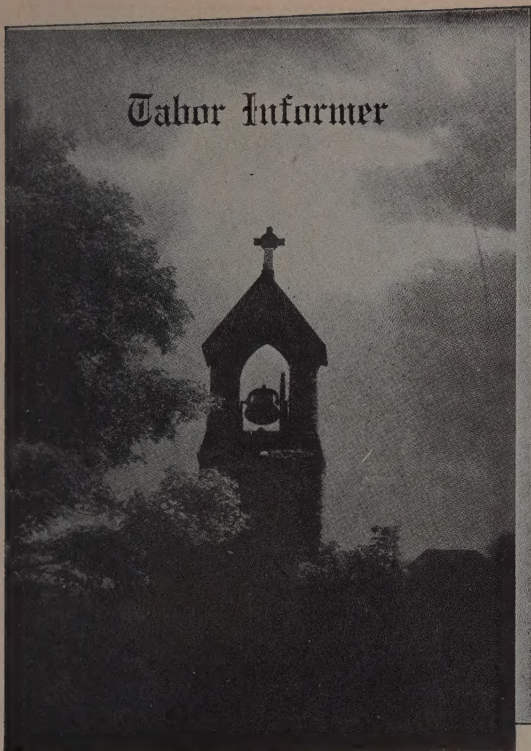
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Church Management: August 1957



THE PROFESSIONAL JOURNAL OF THE CHURCHES

Contents

August, 1957

Volume XXXIII Number 11

Published monthly at 1900 Euclid Avenue, Cleveland 15, Ohio. Second class mail privileges authorized at the Post Office at Cleveland, Ohio with an additional entry at Seymour, Indiana.

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Editorial, Advertising, and Subscription offices, 1900 Euclid Avenue, Cleveland 15, Ohio. Phone: MAin 1-9199.

Business Office, 65 Broad Street, Rochester 14, New York. Phone: BAKER 5-7142.

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Los Angeles 5: Muriel Wanamaker, 400 South Kenmore Avenue, DUNkirk 8-6365.

New York 3: Porter Wylie & Co., 114 East 13th Street, GRamercy 5-3581.

Member:

Associated Church Press

Subscription Rate

Price per copy 30¢ except July issue which is \$1.00. United States, one year \$3.00, two years \$5.00, three years \$7.00. Canada—one year \$4.00, two years \$7.00, U. S. Funds. Foreign, one year \$5.00, two years \$8.00, U. S. Funds.

Change of Address

Always give both old and new addresses when requesting change for mailing.

Manuscripts

The editors will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unacceptable manuscripts will be returned if accompanied by return postage.

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Printed by the Graessle-Mercer Company, Seymour, Indiana.

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Ministering To The Ministry

The minister has no minister. His vocation binds him to comfort the comfortless, yet he has no earthly comforter. He ministers but is not ministered unto. "To find a balm for others' woe" is the pastor's work below; though for the preacher's hour of stress, the balm supply is low.

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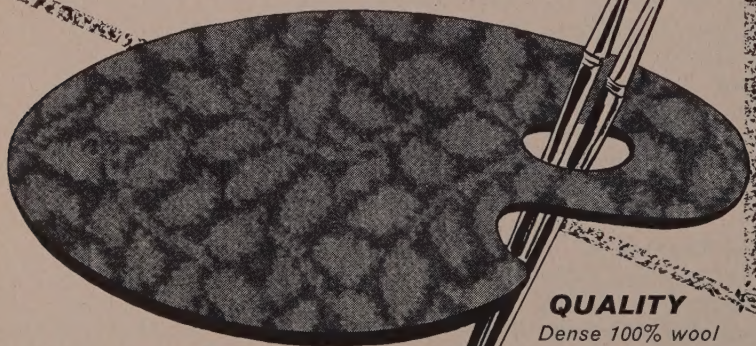
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Elmer W. Roy
El Monte, California

CON

Dear Sir:

... Since the magazine was changed from inspirational to technical material I have been unable to conform. ...

Philip Jerome Cleveland
Westminster Congregational Church
Canterbury, Connecticut

QUESTIONS EMPHASIS

Dear Sir:

Please remember that all of your subscribers are not building churches or planning to build. At one time you had an annual building number, but now almost every edition carries building information. Let's have some local church programs, etc.

William A. MacLachlin
Chester, Pennsylvania

VIRTUE IN INDEPENDENCE

Dear Sir:

... Let me express my appreciation to you for the continued excellence of my favorite magazine, *Church Management*. I always enjoy your forthright editorials because you discuss matters that would never be brought out into the open unless an independent religious publication does it for us.

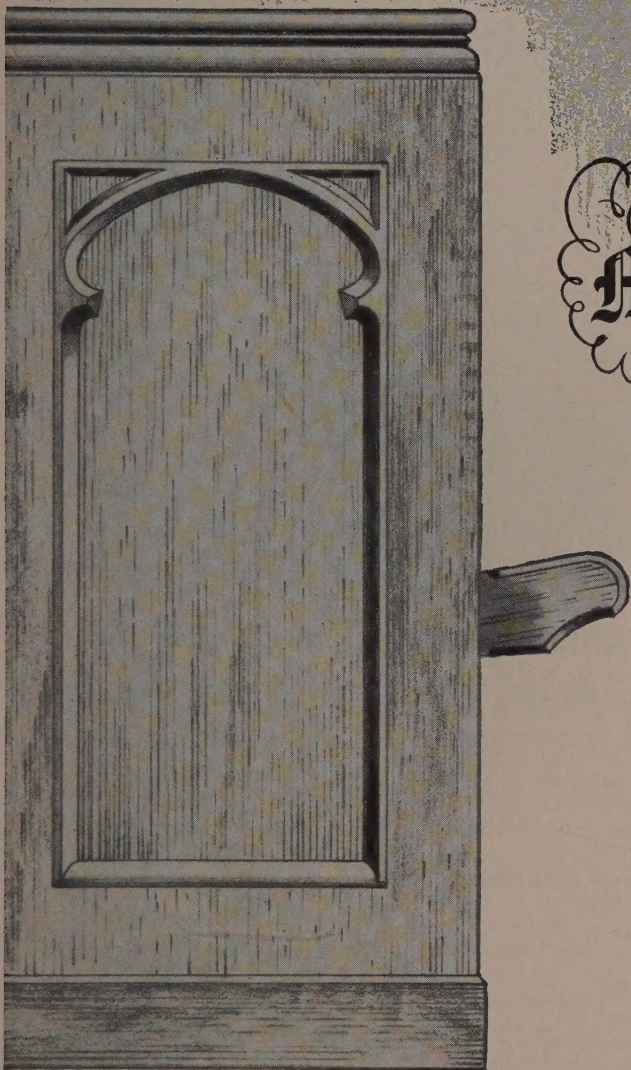
Allan M. Peterson
First Presbyterian Church
Cleghorn, Iowa

PLACING THE CHOIR

Many thanks for your editorial, "The Choir Goes Round and Round," in the July issue. We are in the process of building a new church and our committee on music is seriously considering the location of the choirs. Your editorial gives us assurance that we are not the only ones confused.

Most of us in our local church prefer a shallow chancel with the choir located in front of the minister and as part of the worshipping congregation. Some prefer that the choir remain as a unit and not be divided. Suggestions have also been made for the balcony. Can you help us? (See "The Pros and Cons of Processionals" by John Scotford in this issue.)

W. J. Andes
Elon College Community Church
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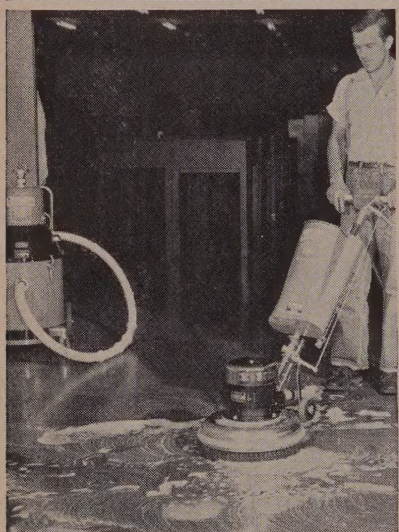
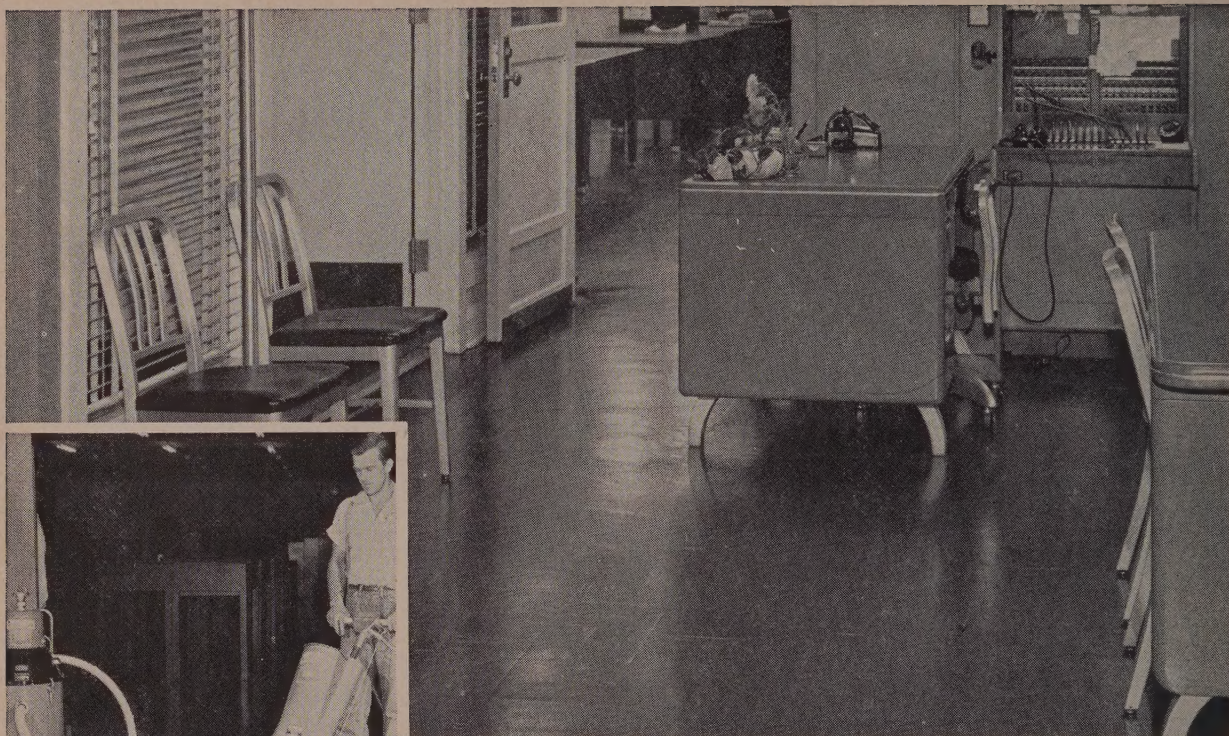
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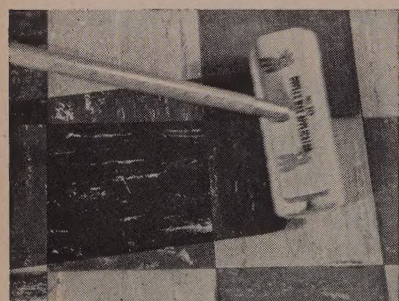
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THE PROFESSIONAL JOURNAL OF THE CHURCHES

Spiritual Inbreeding

Spiritual inbreeding in the local church can best be explained by a hypothetical example. In every church there is an inner circle of local people. They can be counted on to attend the service, support the various appeals, work on special projects like calling, counseling, and personal work. This is probably a normal situation.

When the minister and the people in this inner circle begin to feel that they are the church, we see evidences of inbreeding. The situation soon develops where the minister preaches to this little group; most of his pastoral work is directed toward the people in this group; he reaches a point where he depends on them to finance special projects and become leaders in every local church enterprise.

A little farther along the members in the group have learned to speak a different language from that of the members outside the circle. They react differently to appeals. They are, they think, the real force in the church and without them the local organization would fold up. Eventually a chasm exists between the inner circle and the membership at large. The purpose of the inner group has been reversed. Rather than seeking to enlarge the inner circle, their tech-

nique narrows it year by year.

Every church needs an inner circle of consecrated people. But it needs these people for program building which includes the expansion of the circle itself. Without new leadership the church gradually dies. If the inner circle grows smaller year by year, you have a dying church. On the other hand, if the church has discovered the method of increasing the inner circle so that each year it is stronger than before, you have a growing church. As a church grows larger the problem of inbreeding is also enlarged.

Almost every congregation of any size has leadership in its outer circle which can strengthen the program. With an inner circle in control of the church program there may develop a blindness which shuts out the possible use of such leadership.

Too many ministers plan their work for and with the inner circle. Too many denominational publications edit their pages for those in the inner circle. A reversal of this tendency is difficult to achieve but is necessary if the congregation is to become a living Christian organism.

Church Mating Season

A church merger season is definitely on. Two very important ones are now in the procession of adjustment. In May the General Assembly of the United Presbyterian Church in North America decided to unite itself with the Presbyterian Church in the United States of America which had previously extended the invitation. During the last days of June the Congregational Christian Churches met with the Evangelical & Reformed Church in a uniting Synod.

The Presbyterian merger brings together two members of the same general family. The Presbyterian Church in the United States of America is the larger body. It reports 8,658 churches, 10,323 ministers and an inclusive membership of 2,809,603. The United Presbyterian reports 833 churches, 967 ministers and an inclusive membership of 244,973 members. There is a common meeting ground in fundamental theological tenets, but the general observation is that the United Presbyterians have been much more loyal to the basic things of the faith than have those of the larger church. The United Presbyterians have resisted more successfully the encroachments of civil life into the control of the church.

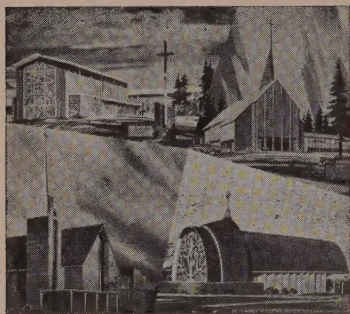
Strangely enough the united church takes the name of the

smaller body and becomes the United Presbyterian Church in the U.S.A. Either a gesture of unselfishness led the greater body to offer this name or it was proposed as a method to gain support.

The original discussions included a third denomination in this merger. The Presbyterian Church in the United States, the southern church, seriously considered joining with the other two. However, the vote of the individual Presbyteries was not favorable. The northern brethren are still looking toward the south but it will be some time, we feel, before this will be effected.

Not every one is happy about the new name selected for the denominations. It does unite two Presbyterian groups but there are two other Presbyterian denominations left in the United States before it can boast a complete unity. Our guess is that not many local churches of the Presbyterian Church in the U.S.A. will rush to insert the word "united" on their letterheads.

The second merger brings together the Evangelical & Reformed Church and the Congregational Christian Churches. It is unique in two ways. First it seeks to merge a



Our Cover

The four churches pictured on our cover were designed by Durham, Anderson and Freed, Seattle, Washington, and show an imaginative use of materials peculiar to the Great Northwest. The churches are (clockwise, beginning at lower left) First Free Methodist Church, Seattle—First Methodist Church, Bothell, Wash.—First Methodist, Renton, Wash.—St. Elizabeth Episcopal, Seattle. (see page 22)

fellowship of Congregational churches with a denomination in the Reformed-Presbyterian tradition. The second is that it is merging churches with different national heritages. The Congregational churches, with the exception of the Christian group, have an English heritage; the Evangelical and Reformed is German in heritage. The Evangelical & Reformed Church reports 2,736 churches and 784,270 members; the Congregational Christian has 5,561 churches and 1,342,045 members.

Both denominations have been formed by previous mergings. In 1925 the Evangelical Protestant Churches, composed mostly of German and Swiss, joined the Congregational fellowship. At first they maintained their own conferences. Later churches of the Christian connection, composed of Methodists, Baptists and Presbyterians were received into the larger fellowship and the name included in the denomination's title.

The Evangelical Synod of North America in 1934 was merged with the Reformed Church in the United States to make the present Evangelical and Reformed denomination. The Evangelical Synod was a cross between Congregationalism and Presbyterianism so there is precedent for pleasant relations between the present uniting groups. The plain fact of the matter is that Congregationalism has been progressing so rapidly toward a central control that it will not be too much of a shock to absorb part of a Presbyterian system. Some of the Congregational churches will resist the merge and will refuse to enter the new body as they surely have a right to do. However, the number to do this will be limited, estimates running from 150 to 500.

The Uniting Synod which met in Cleveland during the last days of June, 1957, appointed commissions (1) to work out a constitution for the United Church and (2) to prepare a statement of faith. The name of the denomination is the United Church of Christ and is broad enough to invite other groups to join the new denomination.

The Noonday Demon

I saw the first use of this text in a volume of sermons by Dean William R. Inge of St. Paul's, London. The sermon was addressed to people in middle life. He took for his text the following from the ninety first psalm: "The destruction that wasteth at noonday." Taking the parallel between the day and life he pointed out the peculiar temptations of those who live in the noonday of life.

Psychologists have been doing the same thing. After the cool hours of the morning have been spent in getting a start in life we come to the period of the day when the sun beats

War in the Middle East

Spencer D. Irwin, foreign affairs editor of the *Cleveland Plain Dealer*, recently headed his column which dealt with the situation in the Middle East with the Bible quotation which follows:

For the men of Ammon and Moab rose up against the inhabitants of Mount Seir, destroying them utterly, and when they had made an end to the inhabitants of Seir, they helped to destroy one another.

II Chronicles 20:23 (Revised Standard Version)

down without mercy. The man or woman who has missed the goal in youth is very conscious that the best opportunities of life have passed. If one has been placed in an intolerable position in marriage he must make up his mind to rebel or endure. It is the noonday of life that largely determines whether one will be a success or failure. You probably have noticed that when a divorce hits the middle age it comes with violence.

There is no group in the world where the dangers of noonday are more evident than in the clergy. There are traditional conditions in the church which make these days more dangerous than for those in other callings. One is the eternal quest of the local church for "young ministers." About the time the business man has laid up enough assets to feel he has financial security the minister is faced with the fact that his age is against him and the brightest calls are going to youthful men.

This doesn't make sense. The minister has just finished his internship when groups begin to whisper: "Wouldn't it be well if we sought a younger man?"

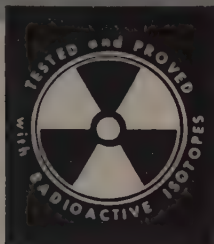
"Give us young men," say the churches. Then to ask for something more they add, "Give us young men who are married." Don't think for a moment that some of them do not bargain for two employees at the price of one.

At noonday the average minister finds himself faced with the heaviest financial obligations of his life. His growing children must be given an education. This is a must; it cannot be denied. To this must be added the worry of future earnings. I once asked a minister who was seeking a bishopric in his denomination if he, as a bishop, would have more security than as a pastor. He replied, "Yes, our retirement pay is based on the salaries we have received. I am at an age when I know that my future churches will pay

(Please turn to page 34)

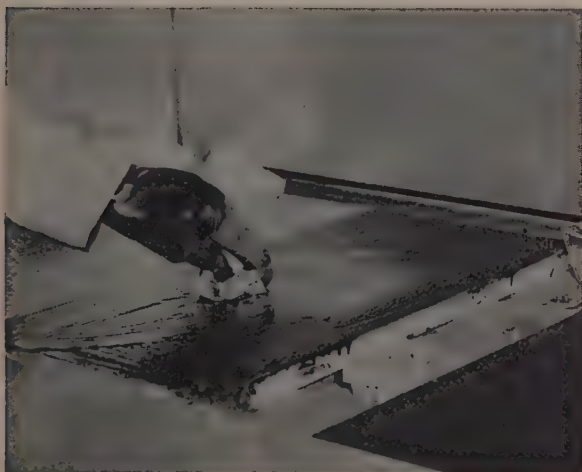
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Kokomo, Indiana*

God Giveth the Increase

William H. Leach

The present minister of the Lakewood Presbyterian Church in suburban Cleveland, Ohio, L. Wilson Kilgore, dared to preach about his predecessors. Here is the story—a story of true Christian breadth and understanding.

I have planted, Apollos watered, but God giveth the increase." This verse has been running through my mind during the months that *Church Management* has been publishing articles on the minister's relation to his predecessor and his successor. Varied have been the opinions. Some have thought that when a minister gave way to his successor he should close an iron curtain back of himself and never show his face in the community. Some ministers have indicated that they wished their predecessors would stay out of the parish. They have even refused to put them on the mailing list for the local church paper.

It has puzzled me. Don't these men know that each minister in a succession of pastorates makes his contribution? Each man has a personality. The work is broad, and we will find one man emphasizing one part of the program; his successor may specialize in a different area. Both contributions are necessary. The college gives the professor a chair; the local church provides him with an entire davenport. He finds the entire program beyond his strength. So the constant change of pastors makes a larger program possible.

While these things were running through my mind, there was going on in my own community, Lakewood (Cleveland), Ohio, a program in the Lakewood Presbyterian Church where a minister, at a fiftieth anniversary of the founding of the church, was planning to recognize the two ministers who had preceded him in the pastorate. The minister is L. Wilson Kilgore, the third minister in fifty years in that church—the third in succession in honest endeavor and prayerful work.

The Lakewood Presbyterian Church of Lakewood, Ohio, was founded in 1905. Its

pastor from 1905 to 1926 was Alfred J. Wright. LeRoy Lawther became its pastor in 1926 and continued his services until 1953. In the same year L. Wilson Kilgore came from Hartford, Connecticut, to accept the pastorate.

Ahead was the semi-centennial year, the time to tell the story of the church to that large number of members who knew nothing of its founding, or its continued ministry, under Dr. Kilgore's predecessors. Sensing a unique opportunity, Dr. Kilgore asked the church to make each of these men a pastor emeritus. In connection with the celebration a Sunday was set aside to honor each, and a sermon based on his particular contribution to the church was dedicated to each man.

I wish that we had space to print the two sermons in their entirety. There is a big idea here. It does a man good to honor his predecessor. It is a spiritual exercise to plan an outline of the contribution that your predecessor made to the church which you have been called to serve.

The entire sermons cannot be printed, but I will take space to give a picture of the fifty years through quotation and by condensation.

Wright Planted

Lakewood was a sprawling, residential village when in 1905 the fifty people came together to organize a new church. Under the traditions of the time the new church had a sponsor—in this instance it was the Old Stone Church of Cleveland. The organization was a branch of that church, and Old Stone Church assumed much of the expense. The minister of the Lakewood church was listed as an assistant minister of Old Stone.

A. J., as he is familiarly called, undertook a pioneering task. Dr. Kilgore dramatized it when he took the text from the book of Amos: "And the Lord took me as I followed the flock, and the Lord said unto me, Go . . ." It requires the spirit of a pioneer to pull up stakes in a settled community. Said the preacher:

That illustrates the spirit of our first minister. He was a pioneer—a builder. I suspect that he had a hungering to be first in doing something new. And so he accepted a call to become the pastor of a church which was not even in existence.

A. J. was tireless in energy. He used his black horse, Laddie, for pastoral work. With the horse he could cut through empty lots to reach new people before the furniture was unpacked. The goal of the church was one thousand members. He achieved that goal before he left the church in 1926. Again let us listen to Dr. Kilgore as he speaks to the congregation.

Under his leadership the congregation grew from nothing to over 1300 in 1923. That year the Sunday school was as large as it is now, with 1600 children, youth, and adults. At Easter in 1923, 165 people joined the church.

When he left the church in 1926 it was one of the strong churches of metropolitan Cleveland. It had been well planted. The minister quoted from Rudyard Kipling's poem "The Explorer" to illustrate the spirit of this minister pioneer.

First listen to the reluctant farmer:

There's no sense in going further—it's the edge of cultivation,"

So they said, and I believed it—broke my land and sowed my crop—

Built my barns and strung my fences in the little border station
Tucked away below the foot-

hills where the trails run out and stop.

But the voice of conscience calls.

Till a voice, as bad as Conscience, rang interminable changes

On one everlasting Whisper day and night repeated—so:

"Something hidden. Go and find it. Go and look behind the Ranges—

"Something lost behind the Ranges. Lost and waiting for you. Go!"

In the years that Dr. Wright served, the church erected two buildings. In 1908 the first one was dedicated. It has since been incorporated in the larger building which now serves the great congregation and is known as "Wright Chapel." In 1918 the present church, without the larger educational addition, was dedicated. In 1920 the church extended its work in Lakewood by establishing a new church, now the flourishing Grace Presbyterian Church. These were certainly a full twenty-one years.

Lawther Watered

The days of the pioneer passed with the resignation of Dr. Wright. Lakewood had changed and grown. By 1927 when LeRoy Lawther came to the community it was a city of 70,000 people with many strong churches. The task of the new minister was to take the assets and weld them into an organization which would perpetuate the work of the society.

Dr. Kilgore recognized this in the text which he selected for his sermon on the

contribution of his immediate predecessor, LeRoy Lawther. For this occasion he selected as his text: "Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth." —2 Timothy 2:15 (Revised Standard Version)

In the introduction he said:

When Dr. Lawther left the pastorate of a church in McKeesport, Pennsylvania, he knew that the early pioneering days in this parish were over. Intensive cultivation would be necessary if the growth of this parish was to continue. In spite of the fact that Lakewood's population had about reached its peak, this church under his leadership continued to grow in membership. In his twenty-six years as pastor the membership more than doubled, and at the end of his pastorate almost 2400 members were recorded. This was not accomplished without intensive cultivation. Dr. Lawther called regularly and each year reported from 1600 to 1800 calls, which with his other duties meant a pace-killing schedule which had him on the go from morning until late each evening. He once told me that he never could count on being home an evening between September and June. (I knew what he meant.)

Dr. Wright had the church during the strain of the First World War; Dr. Lawther had both the tragedy of the great de-

pression and, also, the nervous days of the Second World War. Dr. Wright was pastor when the two church buildings were erected. Dr. Lawther was pastor when the church built its educational and social unit costing approximately \$330,000.

Dr. Kilgore in his sermon mentioned the help of Dr. Lawther's associate, William S. Hockman. Readers of *Church Management* will recall his many contributions to our magazine. He was an unordained associate in direct charge of Christian education. They were a good team. Mr. Hockman has achieved an international reputation in the field of Christian education and audio-visual aids. In the period of his leadership the church changed, as others were doing, from a recreational program to one of thorough education. The work of Bill Hockman is still seen in the new educational building and the aggressive program of the church.

The constantly enlarging church placed burdens upon Dr. Lawther. This combined with the erection of the new educational building made his last ten years with the church the most difficult. The records show that a second morning service was added to the program, that he officiated at seventy to eighty funerals a year and solemnized an average of forty marriages a year. To the time he retired in 1953 he had no ordained associate or assistant.

Dr. Kilgore has some nice things to say of this man.

Dr. Lawther is not the sort of man or minister who believes in spasmodic crusades or emotional appeals. Dignity and conscience

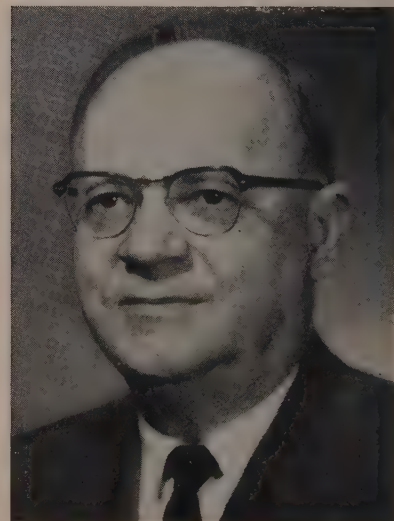
Ministers of the Lakewood Presbyterian Church

Alfred J. Wright
Minister, 1905-1926



L. Wilson Kilgore
Minister, 1953-

LeRoy Lawther
Minister, 1926-1953



have been basic factors in the force he has exerted and the impression he has made on the community at large.

He quotes from a comment made about the saintly minister John Hunter:

He had great gifts but from the first to the last he worked as if he had none.

The Present Ministry

After two ministries of this kind, what is left for the next man to do? Plenty. Dr. Kilgore, surveying his field, first of all saw the heritage of the past. The semi-centennial was near. He could not let it pass without acknowledging the contributions of his predecessors. It was not enough that he recognized the contributions of the past; he wanted the congregation, also, to recognize them. So the entire celebration dealt with the history of the past and the part played by the ministers who shaped the church.

Each one was made a *pastor emeritus*. Dr. Wright, now in the eighties, received in addition delayed financial recognition which will definitely help him in his old age.

The next minister sensed new opportunity. His was not to be the pioneering ministry; nor that of the man who built the congregation into a church. His contribution was to be found in his ability to organize a great church into a productive unit of the Church of Christ.

Three ordained ministers now divide the burdens of the parish. The director of education has a full-time assistant. The budget increased from \$60,000 in 1953 to \$145,000 in 1957. Several hundred members have been given to start a new work in neighboring Rocky River. The theme of the Lakewood Presbyterian Church at the present time is "organization for progress and strength."

Professor Wesley Shrader in commenting on the weakness of the Sunday schools of America says that this church is a thrilling example of protestantism at its best.

Early in this paper I tried to coin a phrase to go with, "Wright planted Lawther watered." I said, "Kilgore marketed." Now, at the end of the article, I think that it may have been an inspired word. For if there is one thing that is being done in this church at the present time, it is the marketing of its value to the community.

This paper was planned to show how one sensitive clergyman tried to deal justly with his predecessors. I truly believe that for Wilson Kilgore this was more than a professional move. He was emotionally moved to deal fairly by the men who helped to build the congregation he now serves. That in the end should be the ambition of every minister who follows an honest predecessor.

Gaining a wider audience

for the Gospel by

The Drive-in Church



There are few church auditoriums in the United States that can accommodate five thousand people for worship at a single hour. The Orange Drive-In Church which meets each Sunday in the Orange Drive-In theater in southern California has a capacity for fifteen hundred cars and over five thousand people. Drive-In church services started in this theater in March 1955 and this past Easter, the founder and pastor, Reverend Robert Schuller, reported a near capacity crowd of about five thousand people. The theater is located on the Santa Ana Freeway only two miles below Disneyland, in the heart of Orange County.

A unique chancel arrangement has been designed and engineered for this open air church. The minister and choir operate from the top of the flat-roofed projection building. Palms, a large cross, pulpit, lectern and chairs had been set up to provide the semblance of a worship center. This portable equipment has been replaced with an elaborate collapsible chancel. A huge backdrop, thirty-four feet wide and twenty-five feet high, attached by giant hinges to the roof, is raised each Sunday morning with a special hoisting device. Standing erect, the clean design of the backdrop is indeed a fitting background for the choir and the minister. Constructed out of native California redwood, it features a giant twenty-five foot cross set in a large triangle enclosed by redwood trellis. The cross is completely covered on Easter morning with hundreds and hundreds of fresh lily blossoms. (See photo). A chancel rail with a built-in pulpit and lectern encloses the area when the choir and minister are seated. A two manual Conn organ is permanently mounted on the roof. All music is "live".

Services are conducted in the Drive-In Church each Sunday, summer and winter. On an average Sunday, the church ministers to one thousand people. The congregation is affiliated with the Reformed Church in America.

Religion in the British Isles

Albert D. Belden

By the whirligig of events the writer of this article will for once be on the wrong side of the Atlantic pursuing a weighty schedule of preaching and lecturing through these United States.

It seems to him, however, that for this occasion it may be well to devote some part of this contribution to asking what religion in the British Isles looks like from the vantage-point of experience in American churches.

The simplest difference between Britain and America is the matter of size. In one you are faced with an island comparatively small. In the other you have a continent extraordinarily large. You can get the British Isles forty-two times over into Texas!

I remember my friend Studdart Kennedy, "Woodbine Willie" as the soldiers of the first World War called him, once telling me how annoyed he was by an American guest of his who would keep ejaculating at things British, "How small!" "Dear me! how tiny!" Kennedy felt like boxing the man's ears. "But" he went on to confess, "when I went to the States I found myself going about with my mouth open, crying, "Good gracious, how big!" "How large!" He knew then that a difference of perspective existed in the thinking of the two peoples.

This is illustrated, too, by the money habits of the two nations. The American thinks and spends in 'dollars', the Briton thinks and spends in 'shillings'. I have seen many offertories received in the churches I have visited here, and never have I seen a collection-plate which has not been overflowing with dollar notes.

One of the most important contrasts, however, between American church life and the British is the superior church organization in the U.S.A. More than once my eyes have grown green with envy on behalf of my fellow-ministers in England as I have gasped at the spacious offices and apparatus provided for American preachers as compared with those in England.

It would be a useful thing to encourage British church laymen who are visiting America on business to look over church offices and denominational headquarters of their respective churches while here. They would go back with a better notion of how the British ministry should be equipped. This difference may account, in

part, for the greater success of American churches as compared with the British.

Very specially have I been charmed with the white churches of New England as I have moved through them in the Pilgrim interest during the last few weeks. The colonial style of these Congregational churches is both beautiful and sweetly domestic in the atmosphere they yield and one is not surprised to find them attracting large memberships and congregations.

Religion in Britain can learn a lot from religion in the U.S.A.

The Mayflower Project

As minister of the Pilgrim Memorial Church in London, newly built and opened by the American ambassador, I have had occasion over here to criticize in some measure the ignoring of the Congregational character of the Mayflower in its original setting. Hence I have been glad to find that on this side of the Atlantic the Massachusetts Congregationalists are well-placed in the project. English failure in this respect elicited sardonic headlines in a London religious weekly, as follows:

Congregationlists of the World—
unite!

You have nothing to lose but
The Mayflower

Needless to say, however, I have no sympathy with the rather extravagant dismissal of the project by some American newspapers as a "mere commercial racker". I know the promoters in London and their evident idealism which is still valuable, though on the socio-political level. It is for the churches to interpret to the general public the modern validity of religious liberty as the basis of all other liberties whatsoever. The Mayflower II project provides the opportunity.

Dr. Belden, whose newsletter has appeared quarterly for many years in **Church Management**, is currently travelling in the United States. He is the author of a number of books widely read on both sides of the Atlantic.



Unitarian Assembly

At the recently held Assembly of the Unitarian and Free Christian Churches there was evident a stern insistence on the application of Christian principle to current problems. The H bomb tests, the problems of Asiatic political independence, of European unity and of the world's refugees, all received attention. The debate on the H-bomb tests was greatly influenced by the Rt. Hon. Chuter Ede, M.P., former Home Secretary for Labour and President-elect of the Assembly. He came over boldly and urgently in support of the resolution calling for the immediate cessation of the tests.

Here is a fine statement that emerged in the conference on "The Faith and the Outside World." It was by Rev. Keith Treacher of Golders Green, London. "I will not serve defeat, I will not serve decay; I will not acquiesce in the authoritarianism of our time."

Cheshunt College, Cambridge

The Rev. Eric Pyle has been appointed to the tutorship of this historic college. His main subject will be Philosophy of Religion. For the last four years he has been Lecturer in Theology in University College, Accra, Ghana. He comes to Cambridge at a time when expertness in both science and theology is particularly serviceable. It is evident that this college, dating for the evangelical revival and whose history and service have endeared it to a multitude of hearts, is not going to be merged in some other more successful college. That is good news.

The May Meetings

As I write these famous meetings are pursuing their annual momentum in London—Baptist, Congregational, Presbyterian and subsidiary religious societies without number. This provides a recurring baptism of inspiration and zeal for a mighty host of Christ's people and its influence on the Christian public is most salutary. Their regularity tends to develop in some folk the "familiarity that breeds contempt". But the contempt is a weakness of habit, not of sound judgment.

Sea-Worship

On board the *Queen Elizabeth* a group of Free Church ministers organized a Free Church service which was well attended. A most excellent and original address was given by the Rev. Douglas Smith of Bedford, England, on "The Good Samaritan". The Rev. Harvey Field of the Methodist Church, Doncaster, led the devotions and after the service I had the privilege of talking upon the "True Story of the Original Mayflower." It transpired that there was quite a strong group of the descendants of the Mayflower in the audience.

Don't Take INSURANCE LOSSES Out of the Collection Plate

Clarence T. Hubbard

How can a church really be insurance-protected against every likely contingency without completely draining its bank account?

Surely you do not want to pay emergency losses from the collection plate?

What are the responsibilities of your church to the overall insurance costs for insuring church properties?

Let the experts give you the answers.

Churches have been considered poor insurance risks by underwriters. Why? The author, an insurance executive, tells us, and includes suggestions as to ways and means that safe conditions in local churches may be obtained.

The Survey

In the opinion of a large number of insurance executives interviewed, every church should have its insurance on a "survey basis."

These surveys are free. It takes a trained agent to complete one, preferably a graduate from one of the many insurance training schools. First, he will list all the hazards to which the church is subject. Then he will check the insurance policies of the church to see if these hazards are covered, and whether adequately and correctly. Then he will add his specialized recommendations. Usually these surveys are typewritten, inserted in leather binders, and presented to the proper church committee, along with a typewritten summary, indexed, to show the expiration dates and premiums due on each policy.

Review and Inspection

The next step recommended is for the church insurance committee to sit down with the agent at least twice a year to review the insurance program—and to make certain the church is being informed of the latest policy innovations—for insurance policies are being broadened constantly and more rapidly than ever before.

Some agents represent insurance companies which have experts who will come and appraise the value of your church properties to be certain that you have sufficient insurance in keeping with the continued effect of inflation on your buildings, not overlooking the organ.

While it is always nice to place church insurance with a member of the church who is in the insurance business, this is wise only if that person is a trained student familiar with all the latest insurance trends, not just someone who writes a few policies on the side. To borrow a

slogan from another field, "it costs no more to get the best."

As fire insurance is a prime coverage, you may be surprised to learn that the average fire insurance underwriter "doesn't care for churches!" The loss experience is unprofitable. It is improving as newer churches are being constructed, but the prejudice, based on churches being a losing proposition to fire insurance companies, is still there. And this costs the church treasuries higher premiums.

So the church has a nationwide responsibility to cooperate in every way, even to the aiding or inspiring of other churches, to lessen fire losses, thus bringing down the "class rate." The insurance commissioner in each state has the power and is expected by the residents in his state to review the "class experiences" each year for the five previous years and then to adjust rates up or down as that experience suggests.

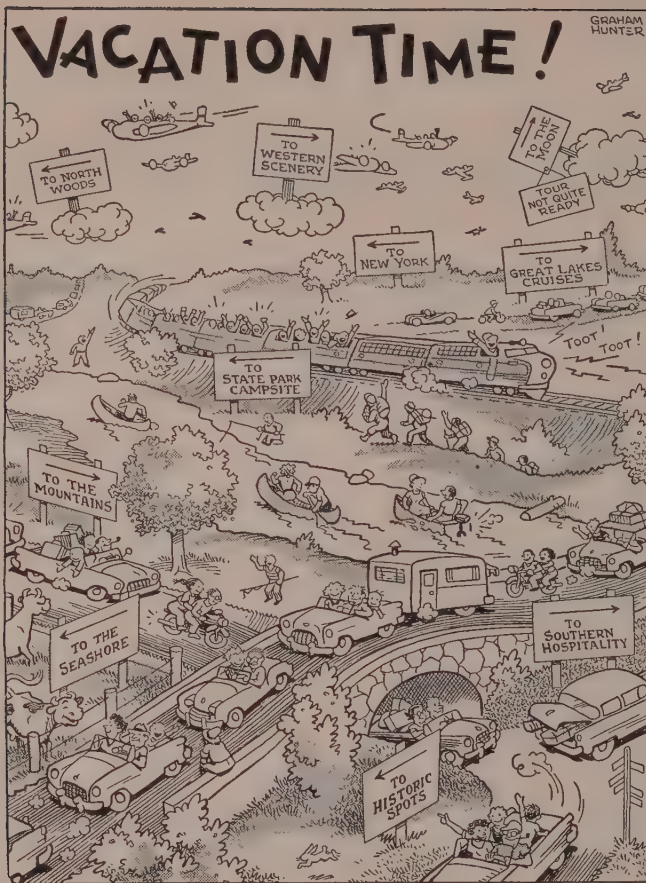
Reducing the Fire Loss Ratio

What can churches do to bring down the fire loss ratio? Many, many things, all the way from adequately safeguarding steeples with proper copper lightning rods approved by the Underwriters Laboratories to the keeping of grease off range hoods and ducts in the parish house kitchen. The surest way is to invite a trained insurance engineer to "make an inspection" and to give you his findings in writing. This won't cost you a penny if you have your church insurance placed or centralized with one qualified insurance agency representing some of the better known companies that can offer these services.

First—the insurance survey. Second—the professional inspection. Third—regu-

Mr. Hubbard is an insurance underwriter in Hartford, Connecticut, and the author of a text **Where Fire Insurance Leaves Off**. He has written articles on insurance for a long list of national and trade magazines.





larly set conferences during the year with the agent by your insurance committee. Fourth—a general interest in your state church loss ratio and what you can do to pull it down.

Forty-two per cent of *all* church fires result from heating equipment and defective chimneys. This suggests sparing no expense in checking and servicing your heating plant—and not allowing it to be unattended, even when automatic, for long periods of time.

The next highest contributor is in the electric wiring and motors of pipe organs. 10% of all church fires are due to lightning hitting steeples. The remaining causes are in the lower tables—candles, smoking, exposure fires, flammable decorations, incendiarianism and flammable liquids.

Two good rules are (1) to have fire extinguishers in the furnace room and kitchen, (2) to have two exits for every room or balcony with a capacity for 100 persons. All draperies should be flame-proofed.

Following are 23 questions for you to check if you prefer to do it that way.

HEATING DANGERS

Is the furnace enclosed in a separate room with fire resistive partitions, with the ceiling also similarly protected?

Is a self-closing door provided at the opening into the furnace room?

Are metal containers provided for the

storage of ashes if a coal furnace is still used?

If oil burner, gas fired or mechanical stoker is provided, are fully automatic safety controls installed?

Is all heating equipment including chimney flues, smokepipes and hot air ducts:

- (a) In good serviceable condition and well maintained?
- (b) Properly insulated and separated from all combustible material by a safe distance?
- (c) Serviced by a qualified service man yearly?

Are exit doorways marked with exit signs and lights?

Do the exit doors of rooms occupied by 50 or more persons open in the direction of exit travel to the outside?

Are all doors at required exits provided with panic bolts or kept unlocked during occupancy?

THE KITCHEN

Is the range safely installed away from combustible material and the nearby floor protected?

Is there a hood above the range and is it vented to the outside?

Is vent pipe insulated or separated from combustible material by a safe distance?

Is fire extinguisher provided and is it in good order?

FIRE EXTINGUISHERS

Has electric refrigerator been serviced by a qualified service man within the past year?

Are sufficient fire extinguishers provided on each floor so that not over 100 feet of travel is required to reach nearest unit?

Is tag showing date of recharging attached to each extinguisher?

LIGHTNING

Is the building, particularly the steeples, spires and towers, properly equipped with a system of lightning rod protection and does it carry the Master Label of Underwriters' Laboratories, Inc.?

SPRINKLERS

Where automatic sprinklers or stand-pipe and hose are installed, have these been thoroughly inspected within the past year?

ELECTRICAL INSTALLATIONS

Are all fuses on lightning and small appliance circuits of not more than 15-ampere capacity?

Are all alterations of electrical installations made only by a qualified electrician?

Does all electric wiring installed within or in connection with organs comply with the appropriate provisions of National Electrical Code?

Are decorations of a combustible nature provided in any room or space used for assembly purposes, and if so, have they been flameproofed?

Is the collection and disposal of trash safely handled in a manner avoiding hazardous accumulations at any point?

Are spaces beneath stairs free from accumulations of, or storage of any combustible material?

Public Liability

An insurance survey will analyze the fitting of a public liability policy to your church needs—product liability if food sales are held—elevator liability if there is an elevator and this carries an annual free inspection—owners protective liability if repairs are undertaken by independent contractors.

Automobile insurance should cover chartered buses for picnics, or members using cars on church business. One bad claim resulted from children being hurt while riding on the bumper of a Sunday school teacher's car.

A thorough survey will examine compensation insurance, boiler coverage; fidelity bonds, glass insurance, water damage, rental value, extra expense insurance, theft policies and other special coverages. It isn't necessary to buy every insurance policy invented but *be sure* to have the coverages that will save the church *big losses*—losses not counted on in the collection plate.

WANTED --

A Good Church Secretary

Millicent Tralle

The model church secretary has many gifts—commonly unrecognized but necessary to efficient church administration. Far from being a cast-off from business offices, a popular misconception, she must be a special kind of person.

The value of a good church secretary is "far above rubies," and a poor one isn't worth the nominal salary paid by the average church. This can also be said of a secretary in the business world, but a church secretary needs to be a special kind of person to work harmoniously and efficiently with pastor, members of the board and parishioners.

Loyalty

The first requirement is loyalty. Loyalty to God is taken for granted because she wouldn't be in a church office if she didn't love and obey God. So is loyalty to the church, the body of Christ—the intangible church not implemented in steel and stone. What about loyalty to the visible local church, the members who comprise the church, the minister who heads it?

Everyone who has ever worked as a volunteer in any church organization, served on a church board or functioned on a church staff as a salaried employee knows that the church is a political hotbed. There are factions, and factions within factions, which shift, merging and separating and merging again in different forms like amoebae, according to the stimulus of incumbent pastor or current issues. A woman would have to be superhuman to keep her skirts entirely clear of church politics, but the wise secretary will emulate the three monkeys from the Orient.

If the campaign is being waged between the pastor and the minority malcontents, her loyalties are apt to become divided, but she certainly can't be on two sides at once. To her, the pastor should come first. He is the titular head of the church, the spiritual leader of the flock, who presumably has the best interests of the church at heart, and this can't be said of all church members. If he doesn't, he's the rare misfit in the ministry.

Loyalty is expressed in small ways as well as in the major pronouncement that "I believe in Christ and his church." A minister needs protection. Always the target for criticism, whether of his ties or sermons, he works long hours filled with problems that would confound a layman. His rest and relaxation are found whenever and wherever they can be snatched in a seven-day-a-week schedule. The members never consider this, and some of them wouldn't care if they did. To them, the pastor should be sitting at the phone whenever they call. If not, he isn't working. These are the same critics who disapprove of the President's golf.

One church secretary used to answer the phone with a casual, "No, he isn't here, I haven't any idea when he'll be back," as if he'd gone fishing. Possibly he should have, but more likely he was meeting with a committee, evangelizing over coffee or calling on shut-ins. She was finally persuaded to give the impression that he had just dashed out of his study and would be back momentarily, but much damage was done during the training period.

Such protection isn't exclusively ministerial. Telephone public relations is one of the first techniques of office procedure taught a business secretary. Never reveal the boss's business or whereabouts! He's minding his business; let the caller mind *his*. In small towns and churches, however, everybody thinks everybody's else business is public property.

Tact and Diplomacy

The same tact and diplomacy are required in dealing with callers to the pas-

tor's study. The discrete church secretary will never divulge the name or business of the caller within the study to the caller waiting outside—if there's another exit from the study. If not, all her discretion won't protect the distracted wife weeping over her husband's latest escapade or the alcoholic fighting a losing battle.

Men and women waiting in the reception rooms of doctors or lawyers have long since abandoned trying to "pump" the secretary. But churches are different!

Similarly, a church secretary should guard her tongue during telephone conversations. Members—and not women alone—like to gossip interminably and, if they can glean a tidbit from the secretary, they have food for conversation for hours of calls to other members. Unless the family of Brother Jones are willing to have it broadcast that his hours are numbered, the subject is top secret. Until the bride's family announce wedding plans, they are classified material, even though the secretary knows who is going to sing what, whether the ceremony is to be in the sanctuary or chapel and who is catering the reception. And the subject of pledges is always taboo. From major to minor matters, there's too much loose talk.

It requires a great deal of self-control for a secretary to remain non-committal in conversation, and on little histrionic ability to do so without appearing entirely moronic. It is especially difficult if the members like her and make a practice of

Miss Tralle is no stranger to the church office. Her father was a minister and she has worked on the staffs of several churches. Currently she is executive secretary of the El Paso County Medical Society in Texas. Her hobbies, she states, are writing, reading, writing, cats, and writing.



Photo by Andow

confiding in her. If she doesn't sound receptive, they are hurt. If she comments with a simple yes or no, they interpret it as "She agreed with me." If they don't like her and don't confide in her, she can know someone else will soon be saying, "She's no longer on the church staff."

Intra-office Relationships

Intra-office relations are as important as public relations. The larger the staff, the more persons to please. If a business administrator is in charge of the office staff, the secretary has another boss who supervises her work more closely than the pastor. Sometimes he considers his wishes paramount to those of the pastor—he, himself, to be of greater importance than the pastor. There are some excellent church administrators, and there are those who find church politics more absorbing than the single-minded running of church business.

Then there are associate ministers, directors of religious education, directors of music—all technically over the secretary, who is low man on the totem pole, just one step higher than the custodian. These are her official bosses, then come the unofficial—members of the board, church school officers and church members.

An experienced secretary will try to remain the calm eye of the hurricane, letting the tempest rage outside her orbit. A certain amount of personality conflict is implicit in any assorted group of persons associated in daily work. But this should never be apparent to callers. Nobody likes to be embarrassed by evidences of feuds among the personnel where they shop, in an office they frequent or a restaurant in which they dine. Such an atmosphere in a church office is unforgivable, for it is there one expects to find Christianity practiced on the highest level. And, just as a woman sets the keynote of the home, the secretary sets the keynote of the church office. It's one of the awful responsibilities of womanhood, and a woman shirks it at her own risk.

Unhurried Interest

Another acquired art of the good secretary is to appear to have all the time in the world to listen to callers while inwardly fuming over an untouched pile of work. A telerest is helpful, since she can continue typing, filing or checking lists while brightly emitting monosyllables into the phone resting on her shoulder. If the caller is in her office, the work waits—and she's late again that evening. Clock watchers never last in a church office, for there are never enough hours in the busy day. Moreover, some ministers require attendance at all evening meetings as well as church school and two worship services on Sunday. Others recognize the week-day burden, and leave their secretaries free to attend services as a worshipper.

Like a minister's problems, the volume of work in a church office is beyond the comprehension and knowledge of the members at large. Often, even the pastor doesn't realize how much work there is or how unreasonable at times are his own demands. The secretary's job is not a neat little stint of stenography, computed by a pile of typed pages at day's end. It's a multitude of details, both mechanical and mental, accomplished in spite of frequent interruptions. The pastor can occasionally hide in study or parsonage to work on sermons, but the front office affords no priest's hole.

Varied Skills

Likewise, the secretary's skills must be varied and competent. Except in large churches with departmentalized offices, it is she who runs the mimeograph, which too often is a cheap off-brand with idiosyncracies to try the patience of a saint. The church paper once run off

God weigheth more with how much
love a man worketh, than how much
he doeth. He doeth much that loveth
much.

... because they rather choose to
be great than humble, therefore they
become vain in their imaginations.

True quietness of heart . . . is gotten
by resisting our passions, not by
obeying them.

Thomas a Kempis

(after writing it, more than likely), she operates the addressograph to get it into the mail. Then she mimeographs the Sunday bulletin and folds it, runs off miscellaneous forms for classes and circles. She writes the news releases for the church pages of the weekend papers, transcribes and edits sermons from dictaphone or tape recorder. She counts the collections, prepares the bank deposit and posts the payments on pledges, periodically sending out statements. In between times, she works on membership rolls, which are continuously in flux and the nightmare of every conscientious secretary. Stenography is the least of it!

Business men have been heard to say they wouldn't employ a girl or woman who had worked in a church office because she wasn't efficient and used to hard work. One bank president complained that the church secretary was being paid more than his own—a fact better concealed, considering the pitiable amounts involved. Such business men obviously have spent little time in the church office, or, like

women volunteers called upon when the load was physically impossible, they would exclaim, "I had no idea there was all this work in the church office!"

Perhaps their judgment is based on church offices of a generation ago when the pastor's wife or sister, or a church member, spent a few hours a week in the office and that was that. The rest of the time the pastor carried the office around in his head. A few such ministers, who haven't progressed with the times, are the despair of church boards and commissions on membership who have no records once the walking card file has moved to another pastorate! It isn't only inflation that has hit churches, it's organization and system. To execute these requires the trained services of a professional office worker—not the haphazard efforts of well-meaning, unskilled volunteers. Not all ministers recognize this need, and those who do frequently have a tough time selling the idea to their official boards.

Member or Non-member?

If a church secretary is essential, should she be a member or non-member of the church? If a member, presumably she is more keenly interested in the welfare of the church. By the same token, she's much harder to fire! In one church, a college student was the janitor and collected his pay check month after month, sizable in ratio to the church budget, while the church property remained so neglected the ladies complained that their white gloves were soiled on the hymnals and the fire department inspectors threatened to report its condition. The student's parents were lifelong members of the church and large contributors!

If not a member, should she be proselytized? A liberal Protestant can be just as loyal to a church of a denomination other than her own as if she had been reared in it. If a good secretary, she will give loyalty and full measure of efficient service, wherever her church membership is filed. No business firm requires its employees to buy stock in the company. Yet one highly capable church secretary began dreading to come to work because the associate pastor harped on the subject of her church membership. An Army wife, she also had the problem of her husband being a member of another faith. To keep peace and because she admired the pastor, who exerted no pressure in the matter, she and her husband both joined the church that employed her. Has ecclesiastical competition reached this stage?

Human nature being what it is, it isn't wise to employ a Catholic or Jewish secretary in a Protestant church office. The Catholic probably wouldn't want to work there—or be allowed by her parish priest to do so. Perhaps the Jewess wouldn't object, but the narrow-minded Christians would, their support of Brotherhood Week to the contrary.

Record, Record -- Who's Got the Record ?

The importance of maintaining good records in the local church cannot be overestimated.

The pastor was sitting in his study when the telephone rang. An elderly lady spoke kindly and softly, "Pastor, I need your help. Would you be so kind as to come over sometime soon?" The pastor replied that he would kindly come over immediately.

When the pastor arrived at the home of the kind old lady, he soon learned of her problem. She had lost her birth certificate. "But if you can only verify the date of my baptism, they will accept it in lieu of my birth certificate. This," she said, "along with an affidavit of my signature to the truth of my birth date will help me get my"

The pastor left her home and determined to help her. First, he phoned the church secretary and a search was made of the church records for the date of her baptism. No such name (maiden or married) appeared on these records. The church secretary informed the pastor that these were the only records in his possession and were the only records he had received when he assumed office. The first date which had been entered in the present secretary's book was that of 1905. Mrs. 's baptism preceded 1905. But where was the record book that contained her name and the date of baptism?

In desperation the pastor began to wonder who had any older church records. After making the rounds of the older church members and former secretaries, and having inquired of the whereabouts of older church records, the pastor was reminded of the old parlor game, "Button, Button, Who's Got the Button?"

Church and Sunday school records are of more value than one presumes. Yet, it has been known that ministers and secretaries have dismissed church records via bonfire.

Both the making of records and the

keeping of records for use in future years is of great value to the local congregation. Baptismal records, records of membership transfers, records of marriages, records of funerals, records of active and inactive members, and local church history records are of prime importance as reference material. None of these (nor any record) should be in error; they should be kept with diligence and accuracy. Every pastor and every lay member whose duty it is to keep records should diligently and accurately perform his task.

The making and keeping of records serve both pastor and congregation. Where there are no records, or inadequate records, the work of the local church suffers. Any reputable business enterprise depends on accurate and well kept records of its transactions. The local church cannot afford to do less! Furthermore, no record should be destroyed via bonfire!

When a minister goes to a new field and finds that his predecessor has left no records, or inadequate records, the new minister may not be able to perform a continuing ministry to his new congregation. Rather, he must spend time in research for facts and figures which are pertinent to his new charge. When the records are at hand, he can perform a continuing ministry. The change of ministers in the local church does not necessitate an abrupt period and long hours of orienta-

tion when records are compiled accurately and left by the former minister.

The Church officer whose duty it is to keep records should be instructed to surrender all official records to his successor. He should also be instructed to deposit completed records books in the church library or someplace where they can be kept securely.

Upon entering a new church field, what records should be available to the new pastor for an efficient, continuing ministry to his new congregation? Here is a brief list of such records that will be of help:

1. Official membership records
 - a. Active
 - b. Inactive
2. Baptismal records
3. A copy of the current budget
4. Records of membership transfers
5. A history of the local congregation
6. A record of funerals
7. Some indication as to the location of official church papers—deeds—titles . . . etc.
8. A list of current boards and committees
9. A master list of all organizations
10. Schedule of stated meetings . . . weekly . . . monthly, etc.
11. Membership address file
12. Record of memorial gifts
13. A list of subscribers of the official church paper
14. A list of the officers and teachers of the Sunday school

The local congregation is the direct beneficiary as the result of making and keeping good records. Newly elected officers, the newly called pastor, and the man in the pew may work together more harmoniously and efficiently when records are well kept. The man in the pew has as much responsibility in the matter of making and preserving church records as the pastor.

H. Francis Berkshire

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CHURCHES of the



First Baptist Church
Everett, Washington



*The churches pictured here
are the imaginative work of
the architectural firm of Dur-
ham, Anderson and Freed,
Seattle, Washington.*



First Free Methodist Church
Seattle, Washington



NORTH- WEST

St. Elizabeth's
Episcopal Church
Seattle, Washington



St. James Presbyterian Church
Bellingham, Washington



In the course of long and wide legal research the writer has not encountered any court case involving application of a zoning ordinance to a church that was as interesting as that decided by the South Carolina Supreme Court, January 17, 1957 (Stevenson v. Board of Adjustment of the City of Charleston and the First Baptist Church of Charleston, 96 S. E. 2nd 456.)

The case involved the validity of an order of the defendant board in permitting the church to enlarge its building facilities to cover needs of its Sunday school and day school. The outstanding facts shown by the court's opinion are as follows:

The church building lies in the heart of Charleston's beautiful and historic residential section. The church was organized in 1683 and the building stands on land acquired in 1699. On each side are residences that were built before the Revolution.

Zoning was adopted and the site lies within an "A" residential district. Buildings are limited to 35% of the area of lots on which built, but the Board may extend this limit to 50%.

The church applied for a permit to construct a three story masonry addition to the rear of its Sunday school building and to add a third floor to the present educational building, the new addition to be occupied by the Sunday school. This application was referred to the Board of Adjustment for action. During the hearing before the board the application was amended by adding to the application a proviso that the buildings were to be occupied also as a day school. The application was opposed by the owners of adjacent residential property. The board granted the application and, on appeal, the supreme court approved that action, except that use for a day school must be limited to facilities serving not more than 270 students.

Here is the gist of the most important passages of the court's opinion:

In 1940 the Reverend John A. Hamrick became the pastor of the church and at that time the membership was approximately two hundred. By 1954 the congregation had reached a resident membership of nine hundred and total membership of approximately thirteen hundred. It became necessary, in order to accommodate the growth of the church, that an enlargement of the physical plant be made. In 1954 every crevice and cranny of the building was used for Sunday school. The average Sunday school attendance was approximately six hundred for 1953. Additional physical plant was needed because of the growth and expansion of the church and its Sunday School. The proposed new

construction would be used for the purpose of providing adequate space for the existing membership of the Sunday school. The congregation of the church adopted a resolution as follows: "The present enrollment of the First Baptist Church Sunday School is 950. There is a need for accommodation for the existing Sunday school which made it necessary for the church to apply for a building permit for the erection of a proposed addition to the educational building, in order to accommodate the Sunday School." The evidence also shows in detail the proposed plans and specifications for the addition to the existing church building.

We conclude the Board of Adjustment, upon the evidence adduced at the several hearings, was justified in granting a variance and allowing the permit for the building and occupancy of the addition applied for by the said church. Under the evidence it appears that unnecessary hardship would be inflicted upon the church by the operation of the zoning regulation. The board having discretion in determining whether the variance should be granted has properly exercised such. We cannot say that there has been any abuse of the board's authority or discretion. A literal enforcement of the provisions of the zoning ordinance against the church would cause it to suffer a singular disadvantage. In computing the 50% of the lot area that could be occupied by "buildings", the area of the churchyard occupied by graves and memorials to the dead must be excluded.

The Court's order limiting the number of day students that should be accommodated was based upon a finding that serious traffic jam in adjacent streets would result from students marching three blocks to a city play-ground for recreation due to absence of recreational facilities on the church premises.



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An Historic Church Wins Zoning Suit

Arthur L. H. Street

The courts have ruled that a community cannot restrict the building of additions which are to relieve congestion and permit the church to carry on its work.

The PROS and CONS of PROCESSIONALS

John R. Scotford

During the last forty years the processional has been generally adopted even by the non-liturgical churches as a fitting way in which to open their services of worship. More recently a movement to minimize or drop the processional has been getting under way, largely in the liturgical churches. The reasons behind both trends are both interesting and significant.

Advantages of the Processional

Starting the Sunday morning service of worship with a choir processional has many practical advantages.

It is a great improvement over what preceded it.

In the days when Charles E. Jefferson was New York's leading preacher the sexton would arrive in the robing room at three minutes to eleven and fling open the door when the minute hand reached the prescribed dot—and the doctor made an entrance. On a Sunday when he was baptizing the child of a fellow minister he failed to make his appearance at the opening of the service, and the ushers had a hard time keeping the congregation from walking out. We have also seen

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The choir processional is currently on the wane in Protestant worship. Why? Dr. Scotford here presents a balanced discussion of the trend.

choirs enter from the back of the loft, with the girls bobbing their heads as they came through the door. Processionals have put a stop to such things.

On the other hand, the processional makes it possible for both the singers and the clergy to reach their appointed places without once facing the congregation. This reduces the self-consciousness of the participants in the service and spares the people in the pews from being stared at. It creates an easy, relaxed situation for all concerned.

A processional starts the service with a note of power. Von Ogden Vogt argues that worship should be an act—not just a passive acceptance of something. The processional symbolizes the church in action. Here are a group of people who are going somewhere. They are exercising their feet, their hands, and their voices. The mood is active, vigorous, masculine.

A choir processional helps to involve the congregation in the hymn singing. The music is not something far off; it is right there in the aisle, often not more than three feet away. The suggestion that one participate personally is almost irresistible. This is also true of recessionals. We are always amused and delighted when Protestants get so absorbed in a hymn that they keep right on singing even when the choir is out in the narthex getting ready to create some "distant" effects.

At its best a choir comes close to being a cross section of the Christian community. For years we worshipped happily in a church where the processional included boys and girls, young men and maidens, marriageable youth of both sexes, worthy matrons, and portly gentlemen. A good choir should have a few budding romances in its ranks, the happily married, widows and widowers. It is representative of the inclusive church and as such has great symbolic value. A good choir does not consist of song birds recruited from afar but of a portion of the congregation to whom has been assigned the responsibility for leading in worship.

From the point of view of the preacher the processional is a great help. It is one thing to climb the pulpit steps all by oneself and seek to lead a group of people

into the presence of God; it is another to follow from ten to fifty people down the aisle in a sort of mass attack on the religious susceptibilities of the congregation. The processional serves the same function for the preacher that the "interference" on the football field does for the man who is carrying the ball; it clears the way and convinces the people in the pews that something important is about to happen. It creates expectancy.

The processional emphasizes the role of the choir as leaders in worship. Quite literally they lead the eyes and the thoughts of the people to the communion table. Their actions suggest similar actions in the congregation. Worshipers are more likely to follow the example of a choir that they have seen at close range than one which they hear from afar off, particularly in their subsequent postures and attitudes.

Disadvantages of the Processional

But the choir processional also presents problems.

The first is where it is to start from. In some instances, such as Riverside Church, it comes in from the side, and there is no difficulty. Usually it comes down the center aisle, and that commonly results in a badly jammed narthex at the exact time when many people are arriving. In some churches marshalling the choirs is quite an operation, and one that is not particularly conducive to worship.

A greater problem is the manner in which a choir is to march. Part of the difficulty is the limited number of hymn tunes which are also good marching tunes. Then some choirs have strange ideas as to how they should walk in a church. We grant that the peculiarly lingering step associated with the wedding march has happy associations for many nostalgic souls but the approach is altogether too tentative and hesitant for a service of worship. On the other hand, we recently encountered a choir which pranced in, which was even worse. In a silent processional the rhythmic tread of many feet can be downright awesome but for most choirs on most occasions we believe that the best procedure is for them to just



walk in without any great stress on keeping exact time, which becomes increasingly difficult as the line of singers lengthens.

A parade appeals to something rather primitive found in all of us, and a procession stirs many hearts. It adds pomp and circumstance to our worship. In the past we had too little of this; our church procedures were quite casual. Some would argue that we have gone to the other extreme and that the realities of worship are sometimes obscured by their trappings. This is an arguable matter. Neither the ornate nor the simple should exclude the other. There should be a time and place in every church for formal, externally impressive worship and also for simple, informal devotion.

Clearing Out the Chancel

As we have already suggested, there is reason to believe that the processional has passed its zenith in Protestant churches (and it is rarely found among other religious bodies). This is not so much because processions are objected to as such but rather because another and

rather different emphasis and attitude is desired. Processionals are being discarded for the same reasons that choirs are being removed from the front of the church and even from the conventional narrow chancel to some form of transept or to the rear balcony. These changes have their origin in the conviction that having a lot of people at the front of a church is a hindrance to some forms of worship. This attitude is found primarily among the high church group in the liturgical churches, but it is spreading from the Episcopalians and the Lutherans to the Congregationalists and others. These people want to "clear out the chancel" so as to achieve a greater emphasis upon the altar and the sacraments. They feel that a highly visible choir emphasizes the human element in worship rather than the divine. They want less of people and more of God at the center of their devotions.

The best example of an impressive, awe-inspiring service without benefit of a processional which we have found is that conducted by Boynton Merrill in the First Congregational Church of Columbus, Ohio. The morning we worshipped

there we were not conscious of when the minister and choir entered the chancel. They came in so unobtrusively that we were a bit surprised when we looked up and saw that they were there. The organ prelude lessened gradually in volume until it ceased entirely for a moment or two of complete silence during which the thoughts of the congregation were irresistibly forced back upon God. The whole setting seemed to say, "Peace, be still, wait upon God." Then with three notes on the chimes, symbolizing the Trinity, the audible portion of the service began. We started from God.

To achieve such an atmosphere as this requires a skillful organist and a congregation with trained religious understanding. It would fail completely with the usual Easter congregation. Many groups would need to be weaned from their habitual church time garrulity before it could even be attempted. Yet it offers an interesting and possibly a refreshing change from the choir swooping down the aisle. Most congregations would welcome both experiences.

Help for a pressing problem. Why not organize a

Teen-age Employment Bureau?

Majorie J. Lewis

Adults that are parents, and those that are not, who live complacently in a small town and do nothing to provide wholesome recreation facilities or part-time employment for the teen agers are just as guilty of crime as the juvenile delinquent. Teen agers everywhere are complaining that the small towns in which they live are "dead". There is nothing for them to do that will help them rid their body of the excess energy so typical of youth. Hence, the craze over rock 'n roll and the hysteria over sensational vocalists. Youth must have an outlet.

The Sunday school can do much to ease this situation. Especially is this true where the town is so small that the church affords the only decent activity the community has to offer. Too much stress cannot be laid on "Family Nights", "Vacation Bible School", and construction of recreation annexes. However, there is a great need for employment bureaus that will help the young people find work that is not too hard in reputable places at a fair wage.

Here is how this type of project was handled by a Sunday school in a small community. The superintendent, in collaboration with the minister, and his Sunday school staff decided to establish an employment bureau for the teen agers. During their several discussion meetings, it was the consensus that such a project

would be beneficial. The help of the teachers was solicited to work out details. One was asked to outline the information needed on the application blanks. Another was asked to be responsible for seeing that the forms were printed. Several were asked to make contacts on the phone with housewives and various business establishments to determine their need for help and to establish a roster of employers. Two or three teachers were given the task of appearing before various groups in the church to inform them of this new plan. Some were asked to be volunteer office workers to answer the phone and take applications. The minister saw to it that an announcement was printed in the weekly bulletin concerning the plan and he also spoke about it from the platform at the morning worship several times. All details completed, the superintendent ran an article in the local paper requesting all young people interested in finding work to come to the church office and register. The newspaper carried a story of the plan in full.

An application blank was furnished each job seeker. The usual routine questions were asked as to age, address, phone number, parent's name, hours available and task performance ability. As soon as the public became acquainted with the Sunday school's efforts, calls began to pour in asking for boys and girls to do odd

jobs. The volunteer teacher workers would then consult their list of applicants and choose the boy or girl best suited for the particular job under consideration. The applicant was called to come to the church office for an interview, at which time he was requested to report to the office again a few days after he had been on the job. Upon his return he was requested to report to the office what he had to do, how much he was being paid, and what kind of relationship existed between him and his employer. Every effort was made by the bureau to rectify any difficulties on either side as to salary, working hours, or the amount of workload. The superintendent and the minister kept close contact with the employer and employee and acted as mediator for both. Thus working relationships were kept harmonious at all times. However, if any employer was unreasonable he was dropped from the list. Any boy or girl that proved unsatisfactory was dropped also.

Many young people found employment through this bureau that otherwise would not. The gratitude of the parents and the children toward this church and Sunday school is measureless. With just a little effort the project can be adopted by any Sunday school or church that remembers that, as employment increases, delinquency decreases.

The New Man and the Church

The issues of our day demand bigger men than we have heretofore produced, bigger men—and more of them. . . . The whole program of the church stands or falls in the sight of God on whether the new man, the whole man, in Christ, is being created and developed.

Nero fiddled while Rome burned.

Whether the statement is true or not as historic fact is of small concern. It has become the classic symbol of futility, of misdirected effort, of criminal negligence.

Currently a debate of no small consequences is raging over the validity of America's present religious "revival." Some hold it to be a true "great awakening." Others look upon it with skepticism and describe it as shallow, without substance. Perhaps the truth is somewhere in between. Certainly a larger percentage of the populace than ever before is related to the church. More people, presumably, are hearing the gospel proclaimed. More children are exposed to religious and ethical instruction.

Yet the voice of the church as it deals with the great questions of the day is comparatively weak and ineffectual. Christian leaders speak to a laity which, by-and-large, is "incredibly complacent," content to let the world drift on, content also to maintain itself upon an even keel without rocking the boat of its convictions and loyalties.

The potential has never been greater, and the actual never more dangerous. There is nothing finer than a large group of people assembled to hear the prophetic and saving words of the gospel, and nothing more distressing than when the gospel fails to penetrate the shell of a self-satisfied populace.

The Reason for the Church

The only reason for the existence of the church is to make the new man in Christ. We have to remind ourselves of that constantly. It is all too easy for the minister who is wrapped up in a building program or the details of administration, trying to hold together the complex modern church, to "neglect the weightier matters of the law," maintaining the form alone, failing to provide the force and the content of Christianity. What a temptation it is to take pride in statistics, in the smoothly running organization, the well oiled and integrated program, the overflowing pews, the cooperative staff and church boards. People tell him how much they liked his sermon as they depart after morning worship, and he is tempted to judge the effectiveness of his ministry and his church on the praise of men.

The only statistic that really counts is one that he will never see. It is recorded

in the book of life and it tells of the fundamental change which takes place in the life of men. It records those who become "new creatures," and it keeps a running account of mental, spiritual and moral growth, how many of the committed continue to grow and are perpetually renewed.

Measuring the Church

The church which fails to measure its every activity against the ultimate goal of changed lives, changed thinking, changed loyalties, is surely fiddling while Rome burns. The issues of our day demand bigger men than we have heretofore produced, bigger men—and more of them. We need people with larger vision, broader horizons, greater love, more profound insight into the nature of men and society. The church is not morally justified if it wastes time and motion in futile activity for the sake of activity. Some of us have gotten into the habit of thinking that we are doing good by simply exposing people to the atmosphere of the church. So we may, if the atmosphere is one of exciting growth and change and development. We can do great harm by bringing people into a stagnant church, or into one which thinks of its mission as a social club.

The whole program of the church stands or falls in the sight of God on whether or not the new man, the whole man, in Christ, is being created and developed. The new man is the *whole* man in whom the light of the gospel is directed toward all areas of his life.

Balance in the Church

Not only must the creation of the new creature in Christ be kept central in the program of the church, but also a proper balance must be maintained. Modern American churches seem to go for the extremes. Though they show a wide diversity, which can be healthy, they also show unbalanced emphasis, which can be disastrous. Many of the clergy, themselves not swept off their feet by undue emphases, nevertheless share the guilt in failing to counteract the emphases, in the interest of "harmony," or perhaps out of sheer indifference. Far too many protestants have a peculiar or one-sided understanding of what Christianity is all about. This is not to say that they agree in their ignorance or misconception. They don't.

"Revivalism" and "positive thinking" are poles apart, superficially at least, yet they both are very much with us as popular and misplaced emphases. They are perhaps not as antithetical as one might think upon first examination. The emphases which I am about to list, six in number, likewise are not necessarily mutually exclusive. Alone or together, however, they miss the essential. They do not create the new man.

Let me indicate why.

Positive Thinking

1) *Christianity brings happiness and personal success.* Every minister is aware of the "God is success" brand of faith. It has a chief prophet or symbol who need not be named. It conceives of fulfillment in life in terms of a sort of self-hypnosis called "positive thinking." It has little social conscience, for salvation, happiness, is a personal thing. It is selfish; the ego is at its center. From the viewpoint of divine love its purposes are suspect. "Be kind to other people *in order to be happy.*" Who benefits most by that? "Love God, and *you will be a success.*" Is God a tool?

The inability to move man beyond self-interest is the chief failure in this kind of "religion." The tragedy is that many a clergyman, himself unimpressed, has with the most sincere of motives permitted this kind of thinking among his people, even encouraged it, because it has fostered an affirmation about God and faith. The minister who has labored for years to get the barest commitment and testimony with indifferent success will naturally be overjoyed if someone will joyfully testify as to the effectiveness of religion.

But what about the new man? According to my understanding of the gospel, he is a man who is beyond himself, who has submerged his own interest, who has given up himself in service to God and man—not to himself. God doesn't serve him. He serves God.

Revivalism

2) *Christianity brings eternal salvation if you simply commit yourself to God.* This school of modern protestantism also has its chief symbol who likewise need not be named. It is a pattern of thought which grows historically out of the methods of communication of another day, and more recently out of fundamentalism, which places a premium upon verbal commit-

ment to an inerrant grouping of words. Like the school of positive thinking it too has strong overtones of self-interest, for it holds out bait in the form of a future heaven for those who say "I believe." It has little social conscience, and often commits the heresy of minimizing the second of the two commandments which are the summary of all the law and the prophets. Justification, or salvation, is measured by confession of faith alone, and often God is expected to "carry the ball" from the moment of confession on.

Simple pietistic revivalism does much talking about the new creature in Christ. Basically it does little with him after he has committed himself. It is inclined to separate him from the world by classing him among the elect, thus exposing him to that most damnable of sins, spiritual pride. One wonders if he is really the growing mature Christian.

The new man in Christ, the whole man does not try to escape responsibility for this sinful world by separating himself from it—by classing himself among the elect. He is less concerned about the salvation of his own soul than he is about redeeming those about him—redeeming them both in their attitudes towards God and their attitudes toward men. He knows the complexities of his own motives, how the good that he would do, he does not.

He knows the price of victory over his stubborn pride. He relates himself to the world about him and he searches his soul, not only in the realm of belief and commitment, but also in the realm of love and action.

Evangelistic crusades may have their place, but I wonder if some of us haven't let the numbers involved blind us to the realities. We seem to take the position that "it works", and so our protestant councils, many of them questioning the theology or the scholarship, and even the social ethics, of the popular evangelist, will still support him. What kind of a commentary is it upon many of us that with grave reservations we support someone to do a job for us in which we have little faith? Do we have less faith in our own day-by-day pastoral work and preaching and teaching? Is that why we seek the dubious assistance of the mass evangelist? Which really produces the new man, the whole man, in Christ? Is it the glamorous showmanship of the professional evangelist, or is it the unsung devoted pastoral leadership?

Organizational Fellowship

3) *The church provides a place for men to express their social and organizational instincts.* It used to be that some churches were anti-social, cold indifferent to the newcomer. So we began to

stress togetherness, sociability, Christian fellowship. Now we are in danger of smothering people with "fellowship."

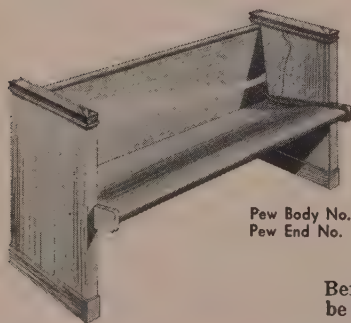
We need Christian friendship. We need to get together as Christians, both for fun and for learning and for worship. But many a layman has gotten the idea that the church is primarily a social unit; many a woman thinks that the guild is a place where she can put her frustrated money-making instincts to work. Make work. Let us be busy at all costs.

The superstructure of the modern church is appalling. Much of it is necessary. It has always been true that the church must be a bridge between God and society. It has to operate in society and must therefore reflect some of the complexities of society. But the organization has become a god, the idol which many a nominal Christian worships. He knows a great deal more about the organization of the church, (and is more loyal to its organizations) than he knows about the content of the gospel.

Is the organization an end in itself? Or is it a means by which the new man is created and the whole man develop? Is it a fellowship of pagans, or is it a fellowship of Christians "gathered together with one accord" as were the followers of the way on that first Pentecost? Is it a redemptive fellowship? Modern man may



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be lonely, alienated. He may need a sense of belonging. But more than a mere sense of belonging, he needs to be stirred to the roots of his being by the redemptive love of God. He must be made over—not frozen at an inferior level of moral and spiritual development by the self-satisfied smugness of a church whose chief mission is to be “friendly.” The new man is slated for something greater than that.

Inerrant Body of Belief

4) *Christianity consists of an authoritarian code of behavior and a set of prescribed beliefs, complete adherence to which is the mark of the Christian.* No one should deny the authority of God, but I trust that as good protestants we will always deny that men can interpret and understand the direction of God perfectly. I've always cringed when someone has come to me and asked “What should I as a Presbyterian believe about. . . .?” (Usually predestination!) Christianity is more an experience of God than a prescribed doctrine. The doctrine must be there. Woe unto the church that does not have a corpus of doctrine! But the doctrine must be understood as a description of the phenomena of Christian experience. He who does not flex the spiritual muscle of individual judgment, he who does not put himself in the way of experience, is simply being lazy if he accepts what some church tells him about what he ought to believe without question.

The new man is one who has gone far beyond the mere acceptance of a body of dogma. The church which lays down the law, without changing the fundamental attitude is not developing the new whole man. It is possible to be perfectly orthodox in belief and behavior and still be a person unlovely and alienated from God. Jesus had some rather harsh things to say about the rigid authoritarianism of the pharisee. It was not the doctrine that he attacked so much as the way the doctrine was held, the way that it imprisoned rather than liberated. The new man must be the man who has learned how properly to transcend law and dogma. Men were not created to believe set dogma; they were created to be free spirits. Better that they doubt and be creatures of love, than that they believe and be frozen caricatures of the pet phrases they utter, slaves to the twists of language, bound to anachronistic ideas which no longer have relevancy.

Christianity presents the timeless in terms of the timely. Therefore, since expressions and forms of language and ideas are always in time, Christian doctrine shifts, though the essential truth it reveals is timeless. Scholasticism was once a valid expression of Christianity; it is no longer. The five points of extreme Calvinism may once have served their purpose. They are questionable in our day as the *sine qua non* of Christian teaching.

The new man in Christ derives his authority from an experience of God. His

faith is not determined by semantics, but rather by his sense of the continual revelation of God in history. His code of behavior is derived from the eternal command “Thou shalt love. . .” He gets at the root, therefore, of true religion and the true ethic. This is his freedom.

Social Gospel

5) *The church is a forum and agency for the improvement of society.* The social gospel is a wonderful thing. It makes men conscious of their responsibilities to their fellow men. There is a danger, however, that it can become a simple “do-goodism” which is hardly the whole gospel. Society is not made over by group transformation, or by change in the form of institutions. Men are not changed simply because they

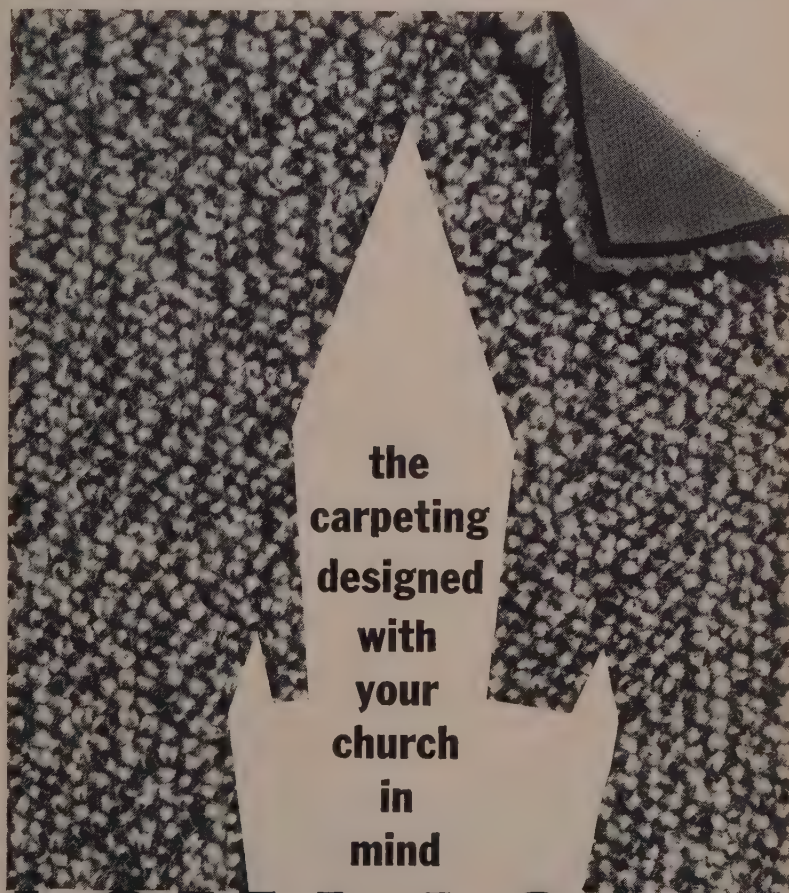
are given food to eat, as important as this may be.

The new man in Christ is aware of his social responsibilities; indeed, he is more effective in his thought and in his action than the man who has a secular social conscience; he has assumed the mantle of Christ's compassion. But the new man in Christ also knows that the redemption of society begins within himself.

So the new man, the whole man, searches his own heart and conscience, even at the same moment that he becomes the heart and conscience of society.

Sacramentalism

6) *The sacraments are the essential (and in some cases, the only) vehicle of*



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God's grace. Extreme sacramentalism does not characterize a large body of Protestantism. Few of us are like the Spanish *conquistadores* in central and South America who with one hand plunged a sword to the heart of the enemy and with the other made the sign of the cross, muttering "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen." They believed that a man was saved through the instrumentality of an act. Whenever we make a physical, visible act a requirement of salvation or redemption or forgiveness, we are letting mechanics interfere with the spirit. Some of us have had people plead with us to baptize their children with no thought of bringing them up in the "nurture and admonition of the Lord." They do it simply to get it "done," as though some punishment would accrue to them if they did not, or at least as a guarantee against all possible contingencies. There is something of the same sort of spirit here—a complete lack of true concern for spiritual welfare.

I may be accused of stretching a point in suggesting that current habits of church-going, especially in our suburbs, reflect something of the same kind of magical "sacramentalism." "All's well with me if I go to church on Sunday." There is something vaguely superstitious about that; you go through a certain act once a

week to have "somebody upstairs" like you—or be protected from danger, or to receive the mark of approval for living from whatever powers there be. The fact of having gone, the mechanics, is more important than what happens to your inner being while there.

Selfishness, and a vague, undefined fear is at the root of this kind of "sacramentalism." (The word is in quotation marks, for the word is here used incorrectly from an historical point of view) The sacramental act, properly understood, is quite different. Though it uses an external mechanic, the form or the matter is not essential to the grace which is imparted. The sacraments are channels of God's grace because God does something. The activity of God is merely dramatized or visualized in the observance. God does something. Man is changed. Man is not justified in the act, but only in the activity of God which is permitted. The simple observance of the form is not the thing which will stir God to activity. It is the attitude of the observer. If we are to carry the parallel into attendance at church, we shall find that there is no virtue in simply going to church. Attitudes of expectancy, of openminded awe and reverence and thanksgiving make it meaningful.

We should be very much concerned that our people are not going to church merely

to get their consciences salved, or to get that "good feeling". They should be joining in the fellowship of the church expecting to be jolted—by preaching, by teaching, even by the observances of the sacraments themselves. If ever a man should be conscious of his need for divine assistance, he should be in the sacramental act.

Wholeness

There is at least one thing to be learned in each of the aforementioned emphases, apart from their excesses and distortions—a point which may serve as a corrective and reminder of the mission of the church and its relation to, and responsibility for, the new man in Christ.

The "positive thinker" reminds us that we should think constructively rather than destructively. Too many of us rip and tear and destroy; we need to get away from that, and build.

The revivalist brings conviction to his preaching. More of us need to proclaim rather than discuss. We need to say things as though we meant them rather than as tentative hypotheses. Much contemporary preaching is far from convincing. We are heralds of God, messengers; we have a truth to proclaim. Let us be about it!

The emphasis on the organizational fellowship reminds us of the power of joined

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forces, of our God-given responsibility to work harmoniously and efficiently toward the building of the kingdom. The gospel is not spread by "willy-nilly" methods. Even Jesus organized his disciples, with good reason, for the stupendous task which lay ahead of them.

The doctrinal emphasis is badly needed in the modern church. He who does away with the theologian is failing in his mission. Soon he will have no message, no means of expression, no pegs on which to hang the articles of faith. We need intelligent organization of our beliefs and experiences in order to communicate them to others. Too much contemporary preaching suffers from a lack of theology—a lack, if you will, of doctrine.

The social gospel reminds us that we are in a society which needs drastic changes in its organization and in its institutions. We are frighteningly complacent, we in America, even as we sit on our patios reading about atrocities in Hungary, the dangers of atomic fallout, race riots. The church needs a social conscience, someone both to destroy the fiddle of Nero, and to become steeped in the compassion of Jesus.

The sacramentalist reminds us that the spirit is revealed in concrete acts—that it is not enough to have vague feelings about religion, nor to sit idly by like Buddha

contemplating his navel. God acts, and because he acts, life is, in the best sense, sacramental in nature.

The Prophetic Voice

These are the emphases in the modern American Protestant church. Not one, taken singly, can produce the new and whole man. Taken together they are still not enough. We yet need the prophetic element.

The prophetic is the basis of the redemptive process. The true prophet calls to repentance. He warns of the consequences of evil and selfishness and idolatry and mediocrity. He shakes people out of contentment. He issues a challenge. He rises to great issues. He is not content within himself until he has gotten people to discuss them and undergo that change of heart which is a prelude to solution. Religion without the prophetic element is religion without a soul. The church which does not conceive of its task as in part and at the core prophetic had better not exist, for if it does it is not true to its genesis and it presents a warped concept of repentance and redemption. The prophets of Israel called people to both personal and social redemption; so must the church in our day.

Certainly what I have just said would be ranting and raving alone if all were

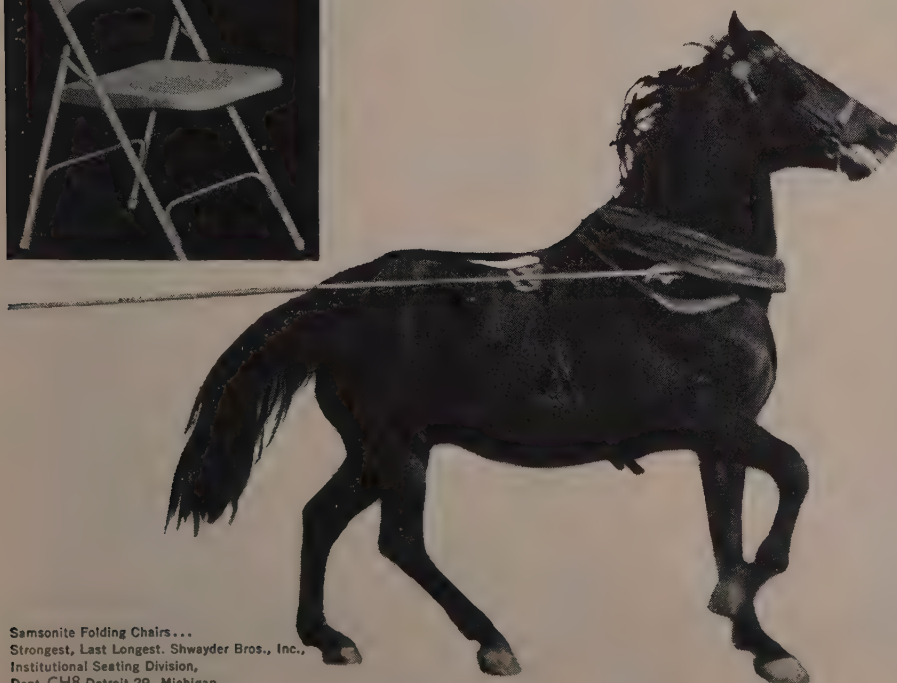
moderately well with men and the world. It is not. (Before I am misunderstood, let me say that in recent years the world has indeed made tremendous strides toward a wider fellowship and the increased communication and unity which characterizes the pathway to the kingdom of God. In spite of war and international tension, relationships between sovereign nations show more and more the mark of moral consideration. People, and more of them, are concerned about the welfare of neighbors near and far in a way that never existed before.)

But there are great issues, personal and social and political, to be settled. Christian love has much to say about them; the prophet is its spokesman. The new man both heeds the voice of the prophet and in turn becomes prophet, measuring himself and the world against the divine standard, divine love. It is the new man that the church should be developing and strengthening—girding him with knowledge and power, sending him forth into the battle of ideas well qualified to emerge victorious. If it does not, it is fiddling while the world burns.

The Issues

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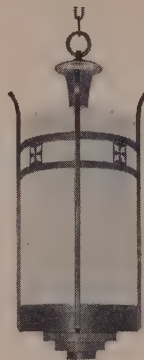
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representatives and governors and presidents to deal with them?

It is not my purpose to define or examine the issues within this discussion. Suffice it to say that the person who is not disturbed by the international problems which confront us is a fool indeed. He who sees nothing to debate in such questions as disarmament, H-bomb testing, civil rights, personal freedom, or a host of other matters, is insensitive to the love of man and God. He who is satisfied with himself, his own conduct, desires and activities—he who neither wishes to grow, nor wishes others to grow—is committing himself to a mediocrity contrary to his ultimate destiny. He cuts himself off from meaningful living. Prejudice, fear, the new idolatry—a willingness to prostitute righteousness and morality before personal and political security—these are the issues.

The new man in Christ gives up the idols before which he has bowed, allegiance to which has controlled his thinking in his former state. He defeats the fears which have shackled his free soul. He gives up the self-love which alienates him both from the source of his being, of truth, and from his fellow men.

This is the business of the church, to create that kind of man and to undergird his efforts. This it must do by preaching, by teaching, by study, by action—fearlessly and without favor. Specifically, it must interest people as much or more in turning out for a study group as in filling their stomachs at a church supper, or their shelves with knick-knacks from a church-sponsored bazaar. Distressingly few of our laity seem to be interested in stretching their minds and hearts. Somehow we must find ways and means of getting and holding their interest. Lack of concern about personal growth is perhaps the most frightening thing on the contemporary church scene.

Communication

Is this lack of concern due to a failure in communication between the minister and his people? Is it due to a lack of concern upon the part of the minister himself? Who is to tell? This can be said—when a minister urges his people that for the good of their souls they had better take advantage of a Lenten study group, his people don't listen to him. Perhaps they know that the subject matter will not be relevant, or if it is relevant, will not be in a vocabulary that they will understand. Ministers are prone to talk in a language that is incomprehensible. Even the writer of this article must confess that what is written here, though it may be understood by the clergyman, uses words and ideas and makes allusions that are so much gobbledegook to the average layman.

The problem of communication is, of course, much deeper than that. Even one syllable words cannot get through plugged ears. Resistance is not alone a matter of simple communication failure, but is also

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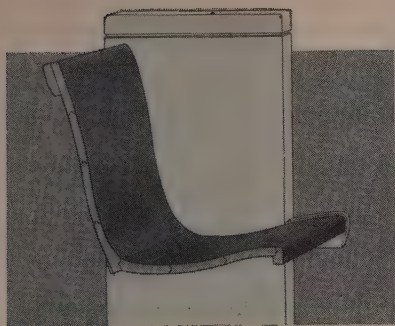
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due to a deepseated pride, or a persistent fear, or a host of other personality failures. Not least is the shell surrounding the prosperous citizen who sees in the Christian call to self denial the very antithesis of his chief reason for living.

For many a man in the pew, the problem may be one of simple communication, but for many another we must recognize that we cannot touch them until tragedy and sheer personal inadequacy forces them to their knees. Then it is that we must know how to get through to them in words and ideas and images that they can understand.

Crashing the Barrier

We have questioned, some of us, that method of another era when the revivalist set out purposely to create a sense of sin within the heart of the hearer. Damage was often done, and people often confessed sins that they did not commit. Nevertheless, it may be that we can take a cue from him. Some people need to be shaken to the very foundation before they will open an ear. If current external circumstance will fail to do that, it may be up to the pulpit to speak far more bluntly than it often does, and create the sense of sin which is as yet unrecognized. This is its prophetic function. "Woe unto those that are at ease in Zion." It is possible for people to be stabilized, "integrated", on an inferior level. To upset the balance may be dangerous, as many a psychiatrist has warned us, but it is more tragic if we permit people to be less than God wants them to be simply because we are afraid of shaking their super-ego.

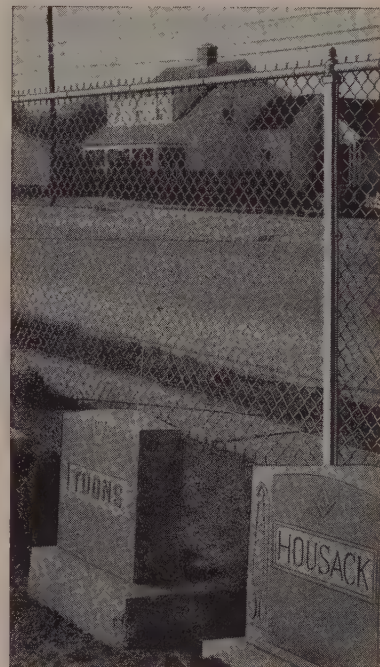
Where there is a failure in communication we must be concerned, for it indicates that the church is not making the new man—is not, in truth, mediating the love of God as revealed in Christ. It is not reconciling the world unto God. It is fiddling while Rome burns. It is wasting everybody's time and should be gotten rid of, for it is making hypocrites of us all.

But the church indeed does have its work cut out for it. Fortunately for its sanity and its effectiveness, even when it fails, God acts, and revitalizes it, and returns it to its central mission of making the new man. It is composed of fallible men, but this is the miracle which gives us all hope and new dignity—that the new man is not infallible; he is not perfect. He is simply growing toward perfection. Therefore, we need not be discouraged, even when the church shows her weakness. For it is her lot to grow, even as does the new man whom she creates—her lot to be renewed and forgiven and set upon the highroad, even as at the same time she renews and forgives and gives direction to the members of her body.

This she can do because she is buttressed by the power and by the invigorating love of God.

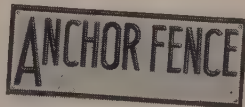
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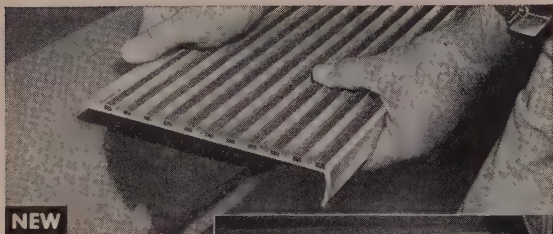


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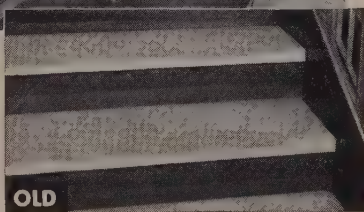
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The Noonday Demon (Continued from page 10)

me less money; the bishops pay continues uniform until the day he retires. Hence a larger retirement income."

The minister's fear of retirement has been much softened by the inclusion of the profession in the federal system of social security. At the time that it was discussed there were arguments, pro and con. Some agreed that it violated the concept of church-state separation. But once the law was passed most ministers very quickly qualified for the benefits. We were quick to rationalize that the assessments are not a tax (which they are) but insurance premiums (which they are not.) The bigger and better issue won and the heat of the noon day sun somewhat lessened.

But there are still plenty of temptations for the mid years of life. They offer the last chance for the man who wants to advance. From this time on his course is pretty well charted. It will follow the design set by thousands who have walked the clerical path before him. Too often the noonday marks the passing of the dreams which have inspired him in his youthful achievements.

The minister needs to be warned that he will need all the faith and vision he can muster to successfully pass this period of noonday. It is well for him to have the assurance that the wings of God may protect him from the terror by night, the arrow that flieth by day; the pestilence that walketh in darkness and the destruction that wasteth at noonday.

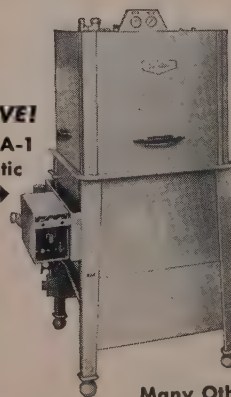
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B. Mastery of the required reading. This means an ability to relate literature to pastoral practice.

C. Satisfactory performance on a final examination which will examine both the student's knowledge of literature in the field and proficiency as a pastoral counselor.

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A. Clinical supervision as outlined in A of The Student's Responsibility.

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Required Reading

Richard Young, *The Pastor's Hospital Ministry* Broadman Press, 1954

Richard Cabot and Russell Dicks, *The Art of Ministering to the Sick* Macmillan, 1945

John T. McNeill, *A History of the Cure of Souls* Harper, 1951

Richard Baxter, *The Reformed Pastor* Epworth Press, 1939. First published in 1656

Wayne Oates, *The Christian Pastor* Westminster, 1951 or Carroll Wise, *Pastoral Counseling* Harper, 1951

Dr. Samuel Southard, who submitted this curriculum to us, is associated with Dr. LeRoy K. Kerney in this cooperative venture. He is the author of *The Family and Mental Illness*, recently published as part of the Westminster pastoral aid series.

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Joseph Fletcher, *Morals and Medicine*
Princeton University Press, 1954

Seminar

- I. A History of the cure of souls
- II. Pastoral care in a General Hospital
 - a. Administrative relationships
admission procedures
sources of hospital income
charity and part-pay patients
theological justification for hospital
denominational relations
hospital staff chaplain &/or director
of department of religion
administrative responsibility
role in the hospital
types of services offered
relation to clinical program
 - b. Nursing procedures relating to pas-
toral care
relation of nursing schedule to var-
ious types of pastoral calls
pre-operative nursing and pastoral
care
ministry to family during operation
post-operative nursing and pastoral
care
special factors to be observed by
pastors in relation to nursing
care of specific diseases
basic courtesies between nurses and
ministers
referrals from nurses to ministers or
chaplain
Christian motivation for nursing
 - c. Medical procedures relating to pas-
toral care
effect of drugs upon patients visited
by pastor
purpose of various somatic therapies
in cases of emotional disturbance
infectious diseases encountered by the
minister
medical and pastoral care of seriously
ill persons
course of specific terminal ill-
nesses
ministry to the family and patient
before and after death
pastor's role with mentally ill
indications of mental illness
referral to appropriate psychiatric
service
hospital visitation
ministry to the family
preparation for home conva-
lescence
medical and ministerial ethics
medical and pastoral care
of the chronically ill
of the aged
of "psychosomatic" illnesses

III. Pastoral counseling

- A. Medical involvement as a deter-
mining factor in pastoral counseling (as
opposed to vocation, pre-marital, etc.)
- B. Levels of pastoral care
- C. Pre-counseling
- D. The initial interview
- E. Stages in the counseling process
- F. Follow-up and referral

- G. Specific Christian resources
Biblical
Theological
Devotional
Prayer
Preaching
- H. Community resources

IV. Areas of Research

THE PASTOR AND THE RELIGIOUS CONSCIOUSNESS

Required Reading

- William James, *The Varieties of Religious Experience* Modern Library, 1902.
Lewis J. Sherrill, *The Struggle of the Soul* Macmillan, 1951.
Gordon Allport, *Becoming* Yale Press, 1955.
Wayne Oates, *Anxiety in Christian Ex-
perience* Westminster Press, 1955.
Aubrey Johnson, *The Vitality of the In-
dividual in the Thought of Ancient Israel*
University of Wales Press, 1949.
John A. T. Robinson, *The Body* Henry
Regnery Co., 1952.

Seminar

- I. The Psychological Method in the Study
of Religious Experience.
- II. Origins of the Religious Consciousness
 - A. Historical Theories: Schleiermacher,
Leuba, Muller, Tylor, Marett.
 - B. Psychoanalytic Theories: Freud,
Jung, Rank
 - C. Synthesis: Allport, Stolz
- III. Development of the Religious Con-
sciousness: Kierkegaard, Sherrill, Allport,
Kunkel, English & Pearson.
 - A. Foundational principles for a Chris-
tian study of personality
 - B. The self and the Christian commu-
nity
 1. The family and Christian nurture
 2. The church and the covenant re-
lationship
 3. The crisis of conversion
- IV. The Mature religious consciousness:
Otto, Oman, Roberts, Outler
 - A. The self in conflict and temptation
 - B. Suffering and pain
 - C. Sin and responsibility
 - D. Grief and guilt
 - E. Worship versus idolatry
 - F. Doubt and faith
 - G. Types of anxiety
- V. Distortions of the Religious Conscio-
usness: Oates, Boisen, Freud, Bergler
 - A. Religious culture in the making and
breaking of personality
 - B. Healthy and unhealthy religion
 - C. Therapeutic problems related to the
religion of the emotionally disturbed.

GRADUATE STUDIES

(Unit I or equivalent is prerequisite)

UNIT II

Fifteen weeks graduate study which con-
tinues the interrelationship of seminars,
hospital visitation and case writing, analy-
sis of relevant literature in the fields of
theology, psychology and medicine, and
personal supervision by the staff. This

Unit (II) which must be taken as a whole, is organized around the following seminars:

(3) Advanced Seminar in Clinical Pastoral Ministry to the Physically Ill: both the experiences of hospital visitation and a mastery of literature in the field will be a part of the seminar. 8 hours.

(4) Personality Development and Spiritual Crises: seminars and hospital visitation organized in terms of the developing personality confronted by the spiritual crises of life. 8 hours.

(5) Clinical Pastoral Ministry to the Mentally Ill: seminars and hospital visitation will serve as the basis of an introduction to the problems of mental illness, related pastoral methods, and relevant literature. 8 hours.

(6) Clinical Conference: full staff and student body will meet on Friday morning for case discussion. 2 hours.

UNIT III

Fifteen weeks. The following seminars will be correlated on a five-day a week basis with hospital visitation and counseling in a church setting.

(7) Theology and Psychology of Suffering: study of the primary works of modern schools of psychotherapy and selected theologians with emphasis on a Christian anthropology, personality dynamics, religious resources and pastoral care. Clinical material selected from student's pastoral counseling. 8 hours.

(8) Pastoral care of the family: required of students who will enter the parish ministry. The work of the pastor with families in the crises of birth, marriage, parenthood, sickness, death, personal failure. Literature will be related to the student's interviews as a pastor. 8 hours.

(9) Chaplaincy administration: required of students who will become chaplains. The concern will be with practice and theory in developing and administering a chaplaincy program in relationship to patients, staff, and community. 8 hours.

(10) Clinical pastoral research: students may individually or as a group select an area of interest to them in pastoral care. Findings are to be written up in a manner suitable for publication. The seminar is designed to help the student gain depth of insight and provide an opportunity for developing research methods and initiative in clinical investigation. 4 hours.

(11) Thesis seminar: guidance in preparation of research thesis in the field of pastoral care for Th. M. and Th. D. students, under the direction of the graduate committee. 4 hours.

(12) Clinical Conference. 2 hours.

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but treat of thy affairs with the
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Thomas a Kempis

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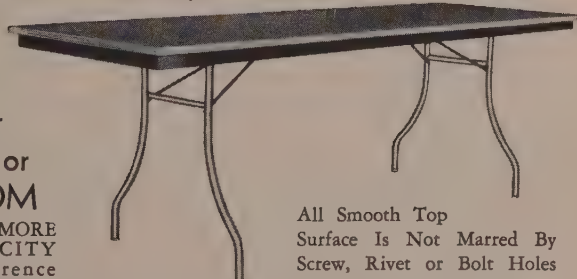
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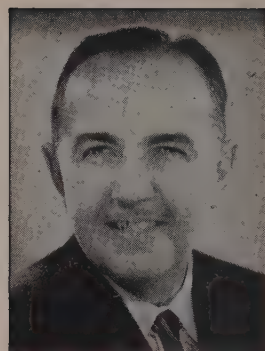
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Priming the Preacher's Pump

David A. MacLennan



"Why is it that I . . . cannot love, but only gratefully admire . . . those who are my real friends? . . . I am carrying a volcano about with me. My salvation is in being loved." These words were written by one of our great presidents, Woodrow Wilson. I saw them in a brief, penetrating study of Wilson's personality in *The South Atlantic Quarterly*, April 1957 number. Written by John A. Gerraty, it quotes comments made by Wilson which are unexpectedly accurate in their insight into what Dr. Gerraty calls "the central enigma of Wilson's character—his inability to be himself before other people." For example, in 1913, Dr. Wilson said of himself, "The old kink in me is still there. Everything is persistently impersonal." This man, says the student of his personality, "loved the people, but not people."

What has this to do with the pastor of your church in this hazy, lazy month of August? This: that an important element in our effectiveness as Christ's men and messengers is our lovingness. An "out-going personality" is not the only requirement for success in the ministry. What Hollywood and Broadway taught us to call glamor cannot replace grace. Neither can charm be a substitute for a disciplined mind and spirit. Work habits marked by industry and integrity yield greater dividends than the ability to "project" one's personality captivantly.

Nevertheless, we do fail of maximum effectiveness—notwithstanding our vocational aptitudes, professional skills, disciplined devotion to our Lord and his cause—when we are "persistently impersonal," however adroitly we conceal it from most observers.

Christ's man or woman serving in a church vocation will be forgiven much if, like the woman in the gospels, he or she loves much. (Luke 7:36-47) Of course, this does not excuse error, sloppy thinking, vacuous "sweet nothings" delivered in the name of Christ. We are to speak the truth in love. But always it must be spoken in love not only of the truth and of him whom we seek to exalt, but in love to those to whom we speak. Granted, it takes

Dr. MacLennan, who regularly conducts this column for **Church Management**, is minister of the Brick Presbyterian Church, Rochester, New York, and part time instructor in homiletics at Colgate-Rochester Divinity School.

divine aid to genuinely love some particular persons. But such aid we shall receive as in Christ's spiritual companionship through prayer we learn to love. "Teach me to love thee as thine angels love," cries the author of a noble hymn ("Spirit of God, descend upon my heart"). Teach me, also, how to love each person within the congregation committed to my care.

In the first sermon in Paul Tillich's second volume of sermons, *The New Being* (Scribner's, 1955, page 13), there is a scorching passage which has haunted me ever since I first read it:

Why do Christians turn away from their righteous pastors?

Why do people turn away from righteous neighborhoods?

Why do many turn away from righteous Christianity and from the Jesus it paints and the God it proclaims?

Why do they turn to those who are not considered to be the righteous ones?

Often, certainly, it is because they want to escape judgment.

But more often it is because they seek a love which is rooted in forgiveness, and this the righteous ones cannot give.

One of my famous predecessors in "Great Saint Brick's-by-the New York Central" (and the Nickel Plate does *not* run down the aisle!) was the late James Boylan Shaw. He was pastor of the same church for forty-eight years! It was said of him that he was "not a preacher of great sermons, but he was a great preacher." In the phrases of an earlier day the secret is given: He had "simplicity, clearness, sound sense, a gentle humanity, heart-power which kept crowds coming

to hear him." "Heart-power" means love. So energized, we shall not lack pulpit power.

Sermon Seeds

September's five Sundays begin with Labor Day Sunday. If you preach on that Sunday you may wish to use a seasonal theme instead of the civil year holiday message. It is a common device to use the first Sunday after vacation (not necessarily after the preacher's, who may have been away in July) for the religious equivalent of the schoolchild's essay on "Lessons from My Vacation." Something more profound is expected of us than pleasant moralizing on our trip or month at the cottage. A year ago a resourceful Los Angeles preacher, Dr. Melvin E. Wheatley, preached a series of three nature sermons from the Psalms. His enviable flair for interesting titles is apparent in these: "Turn for Healing to the Sea" (Psalm 104:24-33, "... Yonder is the sea, great and wide . . ."); "Help from the Hills" (Psalm 121, "I will lift up my eyes to the hills"); "Be Like a Tree" (Psalm 1, "Be like a tree, planted by rivers of water . . ."). Incidentally, an appreciative *Church Management* subscriber in Alaska, the Reverend Bertram H. Rutan, United Protestant Church of Palmer, writes of ideas suggested by a "Priming the Preacher's Pump" article in June 1954. An out-of-doors series was suggested. Dr. Rutan took it from there with the following series. I. "Roads to Travel" (1) Damascus (conversion) Acts 9:3; (2) Jericho (compassion) Luke 10:33; (3) Emmaus (companionship) Luke 24:13, 32. II. "Hills to Climb" (1) Carmel (faith) I Kings 18:30-22; (2) Transfiguration (hope) Matthew 17:1, 2; (3) Calvary (love) Luke 23:33, 34. III. "Trees to Notice" (1) Sycamore (dependable) Luke 19:4; (2) Fig (expendable) Matthew 21:19; (3) Psalm (commendable) Psalm 1:3. IV. "Gardens to Visit" (1) Eden (rebellion) Genesis 3:6, 23; (2) Golgotha (reconciliation) John 19:41; (3) Kidron (recuperation) John 18:1, 2.

My suggestion for the first Sunday in September is more pedestrian.

I: *Have You Forgotten Anything?* Nehemiah 9:16, 17, "But they and our fathers acted presumptuously and stiffened their necks and did not obey thy commandments; they refused to obey, and were not mindful of the wonders which thou didst perform among them . . ." Not mindful; in other words, forgetful; absentminded in a serious way. Introduction could recall the sign found in hotels and motels, usually in the back of the room door: "Have you forgotten anything?" Have we forgotten valuables acquired during the summer? Many things we may wish to forget—our stubborn insistence that a certain route was the correct one; the sunburn we warned children against getting which we acquired; the golf score; the fishing—ditto; the books we meant to read; and the sermons we meant to outline. So with our people. But we should be mindful of much that the summer recovered for us, or which we were led to discover for the first time.

(1) The healing peace of quiet places. You can take with you living pictures etched on memory to steady and quiet in hours of agitation and worry. (2) The inspiration of a Word of God which may have come to us at a camp, a conference, a summer school, from one of the Lord's transmitters. Such a messenger may have been a child, an older member of the family, or a teacher or preacher. (3) Deliverance by the good God granted to us or to someone we knew. Such deliverance may have come after an illness, a highway accident, a crisis of one kind or another. "Remember all the way the Lord thy God hath led thee." Let not yours be the condemnation Ezra poured out on the Israelites who "were not mindful of the wonders" which God performed among them and for them. (4) Take back into working days the faith committed first to the church, Christ's faithful followers, and given to you by God's Spirit. You take this by using it, not by treating it as an heirloom. God has visited and redeemed his people in Christ. Remember? "While we were yet sinners Christ died for us." Can you forget it? "Remember Jesus Christ . . . risen from the dead," therefore victor over all evil; therefore your companion on every way.

William Graham Sumner (1840-1910) was a former Episcopal minister who later became a brilliant professor of social and political science at Yale. In his reminiscences (*Essays*, 1927) Professor Sumner confessed that along the way he had forgotten to take with him irreplaceable treasure: "I have never discarded beliefs deliberately. I left them in the drawer, and, after a while, when I opened it, there was nothing there at all."

II. First of a series entitled "God Is the Answer" is *God Is the Answer to Jealousy*. Text: "Yet all this does me no good, so

long as I see Mordecai the Jew sitting at the king's gate."—Esther 5:13 (RSV). See also Colossians 3:12-14. Introduction: Quote nineteenth century French critic Sainte-Beuve who said of a contemporary writer, "It fell to Rousseau to put green into our literature." But "seeing green," as the late Dr. George Peck observed, is far older than the French author. Consider Haman in the Esther story. Jealousy can make us sick. Some person "burns us up," and into our blood pours adrenalin intended to help us in flight or fight. When we do either, as Lance Webb pointed out in his book *Conquering the Seven Deadly Sins* (Abingdon Press), "the adrenalin secretions needle our nerves, develop physical disabilities, and

unfit us for life, making our days a rat race." (page 65) Here tell the story of Haman, courtier of Persian king Xerxes, and of his deadly jealousy of the queen's uncle Mordecai. (1) How we handle feelings of envy and jealousy is test of our Christian faith and character. Illustrations may be found in an early book of Dr. Harry Emerson Fosdick, *Twelve Tests of Character* (chapter entitled "Magnanimity"). Consider the supreme example of Jesus. Reviled, he reviled not again. Deserving the best, he received the worst, yet triumphed. Yet listen to us! Even to preachers when another is praised. We become intolerant. Note the meaning of the word: from *in tolero*, "not willing to bear," not willing to bear with others who

"ONCE OVER DOES IT"

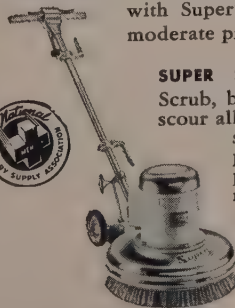
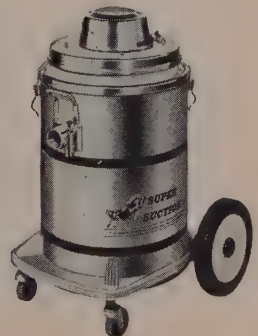
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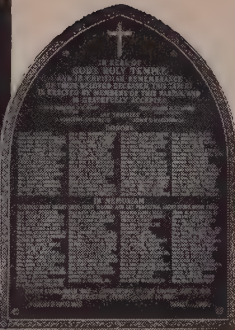
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may excel. "Saints," Christians, are guilty of this sin. Dr. W. E. Sangster retells the Oscar Wilde fable of the devil tempting a holy hermit. Fleshly seduction failed, intellectual doubts could not invade his ascetic mind. But the saint surrendered when the devil whispered, "Have you heard the news? Your brother has been made bishop of Alexandria." Unholy emotions swept the holy man.

(2) Why do we yield to the green demon? Experts tell us it is tied to misplaced self-love. Envy, jealousy, hatred are symptoms of the deep disease of sin which Christ came and died to cure. "Eros" love must be displaced by "agape" love.

(3) What is the cure? (a) Examples of others who won the victory do help. Also insight into the role circumstance plays in giving another advantages may temper our spirits. (b) Acceptance of ourselves as we are without disparagement also helps. Perhaps we need to have someone say as the psychiatrist did to the patient in a cartoon, "I have good news for you. You have no inferiority complex; you are inferior!" (c) Christ would also have us concentrate on what we have and are which cannot be taken from us. Our faith, church, family, inspiring memories, deathless hopes. But the heart of the matter is (d) God's love in our hearts overflowing into and toward other persons. God is the answer, because God is love. "Above all," insists the apostle, "put on love, which binds everything together in perfect love."

III. *God Is the Answer to Vengeful Moods.* Text: "But I say to you, do not resist one who is evil. But if any one strikes you on the right cheek, turn to him the other also."—Matthew 5:38, 39. "And laying his hands on him he said, 'Brother Saul . . .'"—Acts 9:17.

Introduction: To want to "get even" is human. In the early church a disciple named Ananias must have known vengeful feelings when he thought of Saul of Tarsus, arch-enemy of the infant church. When the Lord asked him to help this erstwhile persecutor of the faithful, Ananias asked to be excused. Had Ananias not been a Christian he would have invoked the old law of Moses. That law was an improvement on the savage practice. Mosaic law was one of punishment to fit the crime: one eye for one eye, one foot for one foot, one life for one life. But Christ's law of love was something else again. Jesus ruled out of the Christian life all revenge. Summarized by Paul, the Christian ethic is laid down in Romans 12.

(1) Consider the high cost of hating. Love is costly. Hatred is more expensive. If you have the June 1957 number of *Church Management*, see Dr. Fred E. Luchs' excellent sermon for telling illustrations of this fact. Vengeful feelings hurt ourselves, our families, our community, Christ's cause on earth.

(2) God is the answer. His grace en-

abled Ananias to overcome his suspicion and even possibly his hatred of Saul of Tarsus. "Brother Saul," was his sincere greeting. How does such grace become operative in us? (a) Acknowledge your hostility. A confession of sin in a worship service is there for a valid reason. To confess and repent specific sins need not be morbid or unrealistic, but therapeutic. (b) Next, turn the feelings of hatred or vengeance over to Christ. "When he suffered, he threatened not." (c) Find in God's love in Christ incentive and power to be loving yourself, even toward your enemies. "Love them into loveableness." God's love shown forth in the life and dying and resurrection of his son Jesus Christ is able to cleanse us from all sin, even from the sin of hatred.

IV. *God Is the Answer to a Sense of Inadequacy.* Text: Exodus 3:7, 9; 10:12. "But Moses said to God, 'Who am I that I should go . . .?'" Introduction: Is there a person who has not said similar words to life? Before certain demands every human being feels inadequate. But it is not within God's design that any child of his should feel unequal to life most of the time or even a considerable part of the time. Did his son Jesus not come that we might have abundant life?

(1) Consider some of the spurious remedies offered and tried. (a) Self-condemnation. For a Biblical illustration see the majority report of the reconnaissance team sent to spy out the promised land in Numbers 13:33. Another example is that of Moses when the commission to liberate his people is received. (b) More contemptible is the attempt to "cut 'em down to size." When we feel our security or superiority threatened by another we attempt to reduce the rival to the measurements of a mouse. "He's capable, but . . ." "She's clever, or pretty, but . . ." (c) Another substandard "cure" is to "get even" with those who make us feel inferior. Zaccheus in the New Testament incident may have tried this when he became a hated tax collector. He would "show" those respectable, snobbish citizens. (d) Another way is that of escape. Jonah tried it.

(2) God's cure is offered in Christ. Following our acceptance even when we are inadequate and feel quite rightly that we are unacceptable, we gain (a) the insight to accept ourselves. But we must accept ourselves in the light of Christ's estimate of our worth and potential greatness. We have been "bought with a price." (b) We identify ourselves with a worthwhile cause and grow strong and tall in its service. Such is the cause of God's kingly rule on earth. In his book *Take a Second Look at Yourself* (Abingdon Press), Dr. John H. Miller recalls the impression made on persons who knew him by Abraham Lincoln before and after he found the cause of freeing the slaves. Before, he "dripped melancholy"; after he became in-

volved in the slavery question, he walked as "lord of his event." (c) Indispensable to becoming adequate is to take the power God offers us. Writing to his young friend Timothy, Paul described this as "the spirit of power and love and self-control." As another wrote somewhere of one who lived by this spiritual strength, "He's got what it takes because he takes what He's got." Realize that God says to you what he said to Moses, "I will be with you." See Moffatt's translation of Philippians 4:13, "In him who strengthens me, I am able for anything." (d) Leave the final judgment of your worth, your achievement, as of your failure, to God who is righteous love. As Paul wrote, "Every man will receive his commendation from God."

V. *God Is the Answer for That Mixed-up Feeling.* Text: Philippians 1:21, translated by Ronald Knox, "For me, life means Christ." Introduction: What does life mean to you? If you feel cynical or defeated, your answer may be, "Not much." Like an earlier pessimist you may feel that life is as futile as a bubble. Mixed up by all you read and hear about you may have moments when you feel the late H. G. Wells' verdict was not mad: "Life will end in the diseased soaked ruins of a slum." Over against this kind of reading of life's meaning think of the Apostle Paul's astonishing verdict: "For me life means Christ."

(1) Little wonder that nominal Christians as well as pagans are "all mixed up." Consider scientists joining Albert Schweitzer in pleading with all governments to cease atomic bomb tests, and other scientists assuring President Eisenhower and mankind generally that soon we shall have "clean bombs." (It should be comforting to know as we are being disintegrated that it is being accomplished by hygienic bombs!) Consider the "boom in religion" and the statement in the July 1957 *Harper's* magazine that young men are leaving the ministry because of the hypocritical attitude of church members. Consider the unparalleled prosperity, full employment, luxury of life in North America—and the consumption of barbiturates and tranquilizing drugs.

(2) How do we find a thread of meaning to lead us out of the labyrinth of tangled existence? Bishop Gerald Kennedy tells of Lewis Carroll's distracted and animated padlock. Asked whatever was the matter, the lock answered, "I am looking for a key to unlock me!" So with locked humans, a key is needed. God gives us the key in Christ. How to receive this key and use it? (a) Begin by worrying! Contrary as this may seem to the popular teaching of our time, it is sound. Dr. Ian Stevenson, a great physician of souls, concludes his first article on "Tranquillizers and the Mind" (*Harper's* magazine, July 1957) with the provocative sentence: "Perhaps this country needs a pill not to remove care, but to increase it." When we face

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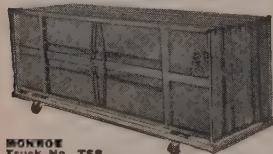
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up to our desperate condition without the one who is the truth and the way, he comes. (b) Accept Christ as "the master light of all our seeing" and begin living one day at a time as if his interpretation is the true one. "Ask—seek—knock" is his own direction. (Luke 11:10) But it is not an "it" we seek, nor yet a "he," but "thou." "Thou, O Christ, art all I want." Come to him, not to theologies first, nor to rites, nor to institutional systems. These can mix us up. Test his promise in Luke 6:47, 48.

Such a sermon as you may write to help "confusionists" may well leave them with the stirring counsel of a great historian, Herbert L. Butterfield (*Christianity and History*, Scribner's). There is a principle, wrote Butterfield, "which both gives us a Rock and leaves us the maximum elasticity for our minds; the principle: Hold fast to Christ, and for the rest be wholly uncommitted." If you hold fast to Christ even in a maze of ambiguous experience, you will discover the miracle of Christian experience: he holds fast to you. You are found as well as the finder.

Parson's Book-of-the month

Here is an unusual measure of a theologian's influence on a young scholar. When the latter was engaged in graduate work in Saint Andrew's, Scotland, his mentor was the late Professor Donald M. Baillie. This past year the former American student, happy father of a baby boy, presented his child for baptism in a Presbyterian church that the wee lad might have from the beginning the name of Donald Baillie in addition to the honorable family name he bears. What is remarkable about that? Many a parent has named a child after a hero, even after a much admired teacher. But this father who had his baby baptized is himself a Baptist minister! Which may not greatly surprise readers of D. M. Baillie's books. *God Was in Christ* made Christology excitingly relevant for many of us. *To Whom Shall We Go?*, post-humously published volume of sermons, showed how theology can be preached simply, clearly, persuasively. Now comes another significant volume, edited with a beautiful testimony from his famous brother, Principal-emeritus John Baillie, *The Theology of the Sacraments*. Learned, balanced, Christian—this discussion of the chief means of grace from the viewpoint of the reformed faith is required reading and should be owned by every working parson. Scribner's is the publisher, and although you will regret it is not longer (158 pages) you will not begrudge paying \$3.00 for a copy.

Notable Quotes

Last year, you and I, progressive Americans all, consumed 45 million aspirin tablets daily. Each night we swallowed 20 million sleeping pills, the next morning chasing them with as many million "wake-

up" pills. American doctors will this year write nearly 40 million prescriptions for the new anti-worry pills called "tranquilizers," hoping to stave off the anxiety, depression, and fear that hamstringing our modern living. Juvenile delinquency is a common topic over our teacups. Seventy-five million Americans are chronic drinkers and five million of these are confirmed alcoholics.

Such is the price of our sagacity: One out of every two hospital beds in America is occupied by mental patients; one out of every ten children born suffers a mental illness. Today the hallmarks of our civilization are stomach ulcers and heart attacks. Slowly but surely in our land of bounty we are driving ourselves to a sort of prosperous desperation. Like modern Franksteins, we are being devoured by our own alchemies, and many of us find ourselves American aliens, mentally and spiritually displaced in our own native land.

However did we come to believe that we could manufacture happiness out of steel and synthetics and bring peace and goodwill to earth by splitting an atom? . . . We know we have failed to tap the greatest resource of all, the power of the human being for mutual understanding and respect, one for another, his benign ability to settle his difficulties and differences in peace. And until we do learn in lowliness of mind to esteem another as equal or better than ourselves, violence shall not cease to be heard in the world, nor wasting nor destruction.—From an article by W. Stanley Hoole, Librarian, University of Alabama, *The Saturday Review*, June 8, 1957.

We went on drinking, as Hankins talked.

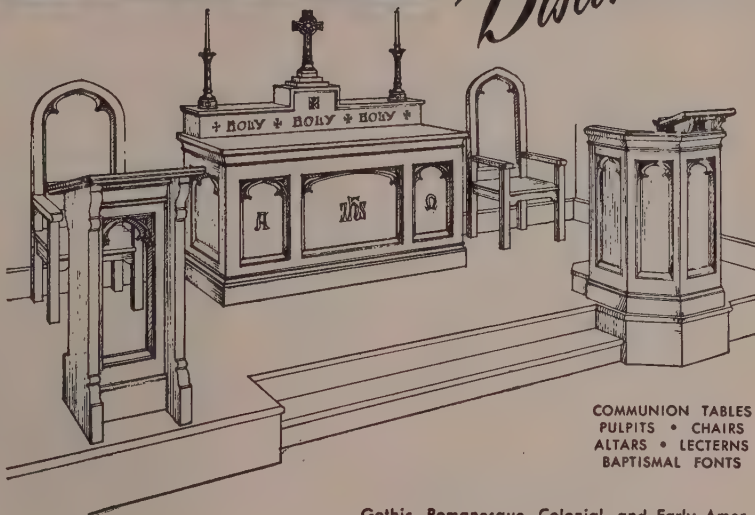
"The party's nearly over," he said. "The party for our kind of people, the party for dear old western man—it's been a good party, but the host's getting impatient and it's nearly time to go and there are lots of people waiting for our blood in the square outside. Particularly as we've kept up the maddening habit of making improving speeches from the window. It may be a long time before anyone has such a good party again."—From *The New Men*, a novel by C. P. Snow, Charles Scribner's Sons, New York, 1955, p. 186.

Jest For The Parson

Bigger if not better jokes continue to fly out of Texas. During a friendly golf game a Texas oilman wagered his partner five golf clubs he could beat him. He lost the bet. Weeks later the winner telephoned to ask when the golf clubs would be delivered. "I have bought four," said his friend, "but I haven't the fifth yet. It's not easy to buy a golf club with a swimming pool these days." The offering will be received. Give generously!

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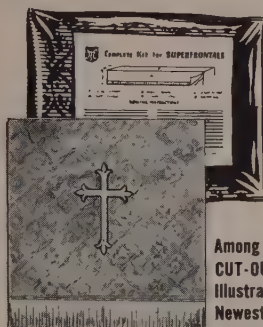
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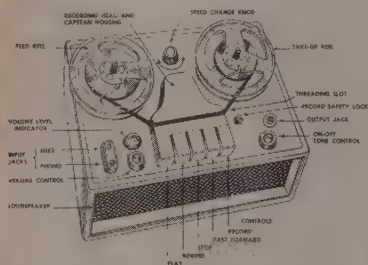
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M-87

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NEW PRODUCTS

TYPICAL TWO-SPEED TAPE RECORDER WITH PUSH-KEY CONTROLS



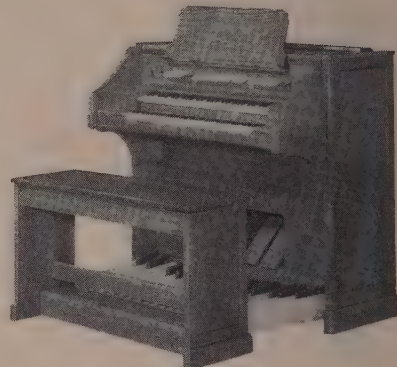
HI-FI AND TAPE GLOSSARY

The Minnesota Mining and Manufacturing Company has prepared a new glossary of terms applied to the use of magnetic tape recorders and hi-fi equipment, intended primarily for the amateur and church and school user. Pictured is a typical tape recorder.

Circle No. 8571 on card insert

Information on New Products

If you wish to have more information on new products described on these pages, please circle the corresponding number found on the insert card on page 59, tear off, and mail. Don't forget to fill out the space for your name, address, and church.



ELECTRONIC ORGAN ACCESSORY

The Baldwin Piano Company has announced a new accessory for use in conjunction with the Baldwin Electronic Organ and the Orga-sonic Spinnet Organ. Called the Chora-tone Projector, it is said to produce a chorus or dimensional effect, and can either be added to existing instruments or purchased with new ones.

Circle No. 8576 on card insert

FIRE PROTECTION BROCHURE

The American District Telegraph Company has recently published a brochure which dramatically points up the need for better fire protection in the nation's churches. It includes a listing of church fires and losses from January, 1956 through March, 1957, and related facts concerning measures now being taken to curb the ever-growing number of church fires.

Circle No. 8573 on card insert

SONG BOOK

Praise Book Publications has announced a new song book "Sunday School Sings" for children and young people. It contains 115 favorite hymns and gospel songs.

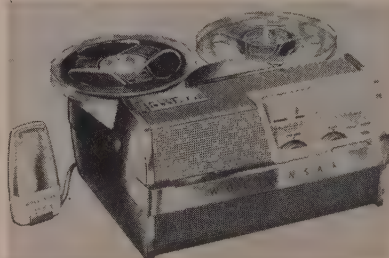
Circle No. 8574 on card insert



SHAMPOOING MACHINE

A new rug and carpet shampooing machine has been introduced by the Clarke Sanding Machine Company. According to the manufacturer the floating nylon brush self-adjusts to provide the right pressure for gentle shampooing action without excessive wear on any type of fabric floor covering. It has a 12 inch brush and weighs only 42 pounds.

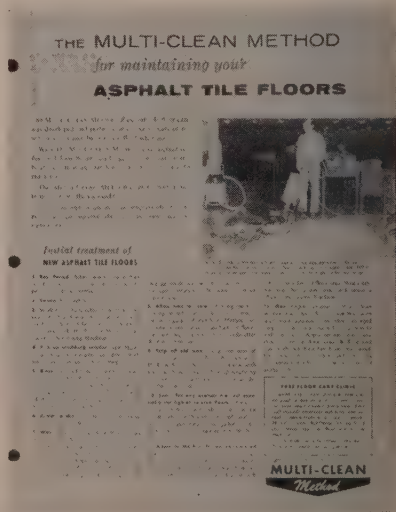
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LIGHT-WEIGHT DUAL SPEED TAPE RECORDER

A new high fidelity dual speed tape recorder, called the "1500", is being introduced by the Wollensak Optical Company. Having a 10 watt push-pull audio output, it is said to have enough power to drive large auditorium speaker systems, and weighs only 18 pounds because of the use of miniaturized components and airplane type construction.

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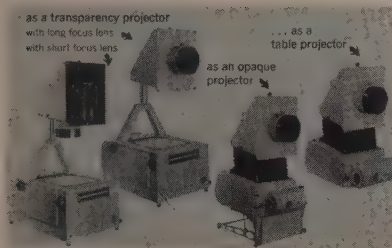


FLOOR MAINTENANCE BULLETIN

A new comprehensive bulletin on the maintenance of asphalt tile floors has been published by Multi-Clean Products, Inc. The bulletin is said to give detailed step by step instructions for initial treatment, daily maintenance, and restoration of all types of asphalt tile floors.

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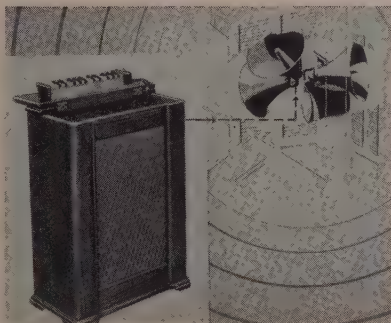
for CHURCHES



MULTIPLE PURPOSE PROJECTOR

A new projector, the "Transpaque II", announced by Projection Optics Company, Uses a single projection head and lens for opaque, transparency, table and rear projection. It can be moved and set directly on large objects, any portion of which can be projected. The projector may be purchased for just one of the uses and the components for the other uses added later as need arises.

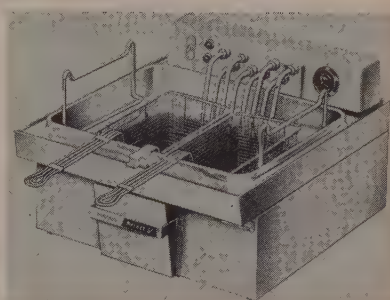
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CONSOLE CARILLON FOR SMALL CHURCHES

A new "single package" console carillon with 25 notes has a 45 watt amplifier inside a console type cabinet which simplifies installation, according to the manufacturer, Maas-Rowe Carillons.

Circle No. 8579 on card insert



DEEP-FAT FRYING MACHINE

The Hotpoint Company is announcing a new deep-fat frying machine which has a capacity of 61 pounds (313 french-fry servings) of potatoes per hour in 28 pounds of fat. The "Rocket 61" features swing-up heating units which burn themselves clean and optional semi-automatic draining and straining.

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Prayers of the Moment

In the fall, Church Management will publish a collection of "Prayers of the Moment." Some of these prayers have already been printed in the magazine; others will be published for the first time in the book. These are prayers inspired by certain occasions or events, and have been sent to us in response to an appeal made some months ago. Please watch for an announcement in future issues of Church Management.

AN UNFINISHED PRAYER

The caller was a woman who threatened to take her own life. To quiet her distress the author suggested a prayer. Before it was finished she shouted, "Stop," and rushed from the house. Years have passed since then and she seems much better adjusted to life.

Holy and Almighty God, the Father of our Lord Jesus Christ and through Him our heavenly Father, we thank Thee for the life of our parents and our life; most of all for the sacredness of

life itself, and for the gift of the Christian life. Help this Thy disciple, now in trouble and great bewilderment, to hold fast to the faith of her father, mother, and all close relatives, her home church and her present church, that she may believe in Thy goodness and not be afraid. O God, help her to become calm, confident, and . . .

Friederich Rest

Minister, St. Paul's Evangelical & Reformed Church, Evansville, Indiana.

SERVICE OF HOME DEDICATION

This prayer was used as a part of the author's home dedication when he and his family moved into their parsonage at Rossville, Indiana. All the people of the parish were invited into the home, and many officers of the church had a part in the service. It was a joyful experience and a new kind of worship service for the people. The prayer which follows was prayed in unison at the conclusion of the service.

O God, our heavenly Father, Giver of Life, we pray Thee to make this

home an abode of light and love. May all that is pure, tender, and true grow up under its shelter. May all that hinders godly union and concord be driven far from it. Make it the center of fresh, sweet, and holy influence. Give wisdom for life and discretion in the guidance of affairs.

Let Thy work appear unto Thy servants and Thy glory unto their children. Let the beauty of the Lord our God be upon us, and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou



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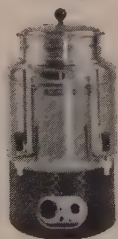
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it. And the praise shall be Thine forever. Amen.

J. Edward Lantz

Executive Director, Southern Office, National Council of Churches, Atlanta, Georgia.

RETURNED SOLDIER IS DROWNED

After serving many months in the war, often under fire, a young soldier returned home, bringing a friend with him. The two young men went for a swim the day after their return. Both were drowned.

Omnipotent God, how much we must plead before Thee our weakness, our impotency to bear our burdens, our heavy load of grief and care.

Omniscient God, how much we must plead before Thee our ignorance. Our knowledge is but a torch of smokey pine. What we know is so little and what we are ignorant of so very much.

Light of the world, how much we must plead before Thee our blindness, our stumbling blindly down the ways, mistaking darkness for light and light for darkness.

We use not words for prayer; we simply present ourselves before Thee. Our need pleads for us far more eloquently than anything we might say. Language is so inadequate, such a frail vehicle to carry the weight of our heavy emotions.

Strong God, minister to us in our perfect weakness with Thy perfect strength. Stoop to our weakness, mighty as Thou art. Wise Father, give for our perfect ignorance Thy perfect wisdom. Let Thy light dispel our darkness. Stand tall around about us so that our eyes now dimmed by tears may behold Thy presence.

We steady our step when we recall that Thou art a Father and didst see Thy Son, our Lord, taken when He was so very young. Thou art also touched with the feeling of our infirmity. Now we become aware of Thy presence, for, while we walk through the valley of the shadow, Thou art indeed with us. Thou dost bear our griefs and carry our sorrows.

So we go on along with Thee, assured by Thy companionship, and bless Thy Holy Name forever. Amen.

Orva Lee Ice

Minister, Calvary Baptist Church, Minneapolis, Minnesota.

AT A UNION THANKSGIVING SERVICE

Lord, Thou hast been our dwelling place from one generation to another. Before the mountains were brought forth or ever Thou hast formed the earth, even from everlasting to everlasting, Thou art God. On this Thanksgiving Day we acknowledge Thy Lordship and dominion over all things. To Thee, our Father and our God, do we lift up our voices in praise and thanksgiving.

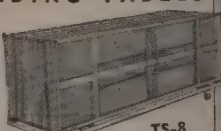
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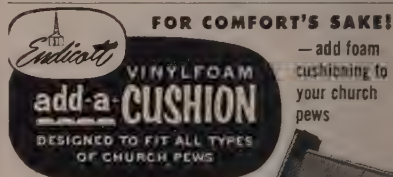
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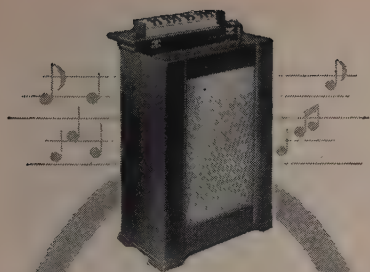
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We thank Thee for our heritage, so rich, so varied, and so honorable. We bless Thee for Thy heroic servants of old who braved the uncharted seas that they might establish a homeland for themselves where in untrammelled freedom they might worship Thee according to the dictates of their own conscience. We rejoice also in the noble army of men and women who have poured out unstintingly of their life blood for this nation; those who sacrificed their lives in defense of the nation's honor; those who in the affairs of state have valiantly championed the cause of justice, righteousness, and peace; and that countless number of men and women who in sundry ways have made this nation under Thy providence a good place for our children and our children's children to inhabit.

We thank Thee also for the joy which is ours in living in this favored community hallowed by the Friends who have taught us the art of simple living and high thinking. Save us all, we beseech Thee, from pretentiousness, from the contempt of small things and the worship of big things. We rejoice also in the college established in our midst, dedicated not to cloistered scholarship, but the service of mankind. Bless all those who teach and learn. Help them to realize that a little knowledge is a dangerous thing, that with all their getting, they may get understanding, and that the fear of the Lord is the beginning of all wisdom.

We rejoice in the churches of this community which have witnessed for so many years to the supremacy of the soul, the reality of the unseen, and the glory of the religious life. Grant unto ministers and people alike, a unity of spirit and purpose that we may labor together, one for all, and all for one, to the honor and glory of Thy holy name

We praise Thee, our Father, for all the good people of this community, all our civic leaders who are dedicated to service above self, to the teachers in our schools who patiently are leading the wavering feet of our children into the pathways of exacting scholarship and Christian helpfulness, for all our doctors and nurses who with infinite skill and patience, sympathy and understanding have dedicated themselves to the holy profession of healing. But above all we thank Thee for the countless number of people in this community who in years gone by as well as in this present hour quietly and inconspicuously are permitting the inner radiance and beauty of their lives to be a real benediction upon all of us. In Jesus' name, we pray. Amen.

John Schott

Minister, Swarthmore Presbyterian Church,
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NEW BOOKS

Popular Theology

WHAT ARE YOU DOING? by G. Curtis Jones, The Bethany Press, 160 pages, \$2.75.

The background of this book is in the lives of some forty or more Christian laymen who give expression to what they are doing for Christ and his kingdom. The illustrations are centered in the life experiences of these men and women, and how religion helped them. The persons are from major denominations, and present a challenge as to what Christ can mean to the individual.

What are you doing? and then the chapters follow: about you, about the workbench, about helping others, about your testimony, about leading people to Christ, about the trial, about your money, about your family, about the crisis, about your world, about death, about changing your mind. Religion is to be practiced. Christianity is a life. Therefore, we must face these issues day by day. How others have met the challenge will help us meet our situations. The book is a very inspiring recounting of how others triumphed in their hours of need. Fine for ministers and laymen alike.

Dr. Jones is minister of the Union Avenue Christian Church in St. Louis.

L.N.L.

THE EXPERIMENT OF FAITH by Samuel M. Shoemaker, Harper & Brothers, 64 pages, \$1.50.

As a result of the Pittsburgh Experiment (which this book describes in some detail), laymen in that area are finding a new life within the church. Dr. Shoemaker is both its creator and its guiding light. In this brief volume he shows how laymen may begin the Christian life, how to keep it going, how to take it to others, and how to live it in one's work.

He calls it a book for beginners. It is quite simple, quite clear, and will serve most adequately as a beginner's book.

Its unusually fine print may have cut down the cost, but it does not make for popular reading. Yet those who study it will find a way of growth in the spirit.

H.W.F.

VICTORIOUS CHRISTIAN LIVING by Alan Redpath, Fleming H. Revell, 1955, 254 pages, \$3.00.

This is a book by a preacher for a preacher. Herein lies the major value of the book. Preachers seeking help in their weekly tasks of sermon making may observe here what a preacher does with an

ordinarily dull book of the Old Testament. Here are twenty sermons with attractive titles based on a study of the Book of Joshua. Each sermon attempts to point up the abiding significance for Christian living of selected texts from Joshua.

Very important is the author's foreword. Here he states the convictions that undergird his use of the Bible in preaching. They are worth quoting. For example, he writes, "Once we regard the Bible as a whole it begins to take on new meaning." (p 11) This affirmation is good and in perfect keeping with modern approaches to the use of the Bible. The foreword continues, "The Old Testament is preparatory to the New. The New cannot be understood apart from the Old, nor can the Old be appreciated apart from the New." (p 11) We find ourselves deeply sympathetic with this viewpoint believing that such an approach to the Bible will result in a more intelligent use by all who seek to make its living truths vital for this or any day.

Thus when we look at these sermons we must admire the enthusiastic use of the Biblical materials. Sometimes we wonder whether there may be a little careless reading back into the Old Testament narratives of Joshua a Christian meaning. This the reader must judge for himself. Joshua is Hebrew literature and must be interpreted in that light. But this does not mean that there are no abiding suggestions or truths here for Christian living today. This author finds no difficulty at this point.

Certainly the Book of Joshua with its strangely different world view is worth the serious study of every preacher. Here is a preacher who finds a relevancy in this ancient book. *Victorious Christian Living* serves a good purpose if by reading it some preachers will be stimulated to turn to this old book and find some living truths even for this contemporary world in which we live.

Most of them concern businessmen, farmers, salesmen, contractors, who for one reason or another faced bankruptcy. (The major reason for each, he points out, was their failure to pray; but other reasons are there too.) In each incident, the persons involved began to pray, and almost immediately a change came about. Sometimes the inner change of the person brought almost instant change outwardly; but frequently that inner change created a patience by which the hero or heroine of

the tale was able to persist until the prayer came into final fulfillment.

But these prayer stories are not at all like the familiar ones in certain publications, the gist of which is to pray and find happiness, health, and wealth. Not one of these stories describes wealthy folk. They are plain, ordinary business or professional people who rejected faith and prayer, but in time were forced by circumstances to turn to both faith and prayer. Each time they met failure head-on, conquered it, and moved on to happiness often, health occasionally, and never wealth. But what success was theirs they consistently said came from prayer.

There are interesting stories that raise many questions. But they do answer one question continually: if a man prays in faith, he gets an answer to his prayer. Not always is it what he thought he wanted, but it turns out to be fulfillment for him in his religious faith.

H.W.F.

Church History

VICTORIOUS PRAYING by Alan Redpath, Fleming H. Revell, 151 pages, \$2.00.

The minister of Moody Memorial Church, Chicago, gives his interpretation of the Lord's Prayer—good, conservative preaching with the forced allegories and allusions ("forgive us our debts" is the blood of Christ) one might expect. Some excellent illustrations scattered through it.

H.W.F.

THE HOLY FIRE by Robert Payne, Harper & Brothers, 313 pages, \$5.00.

In his earlier volume Robert Payne wrote about *Fathers of the Western Church*. This one uses the same general format in telling about the early centuries of the Christian Church in the Near East, particularly through the biographies of ten of the greater leaders.

Because of the Roman influence we know far more about the practical western church today. But in the eastern church was a depth of spirit that we sadly need today. In narrative that reads with fascination Payne tells of the early days, then follows with Clement of Alexandria, Origen, Gregory of Nyssa and Gregory of Nazianzen, of Chrysostom, of Dionysius the Areopagite. He gives enough of their writings to bring them alive for us today, a source book that is invaluable for minister or layman.

H.W.F.

LUTHER: LETTERS OF SPIRITUAL

COUNSEL by Theodore G. Tappert, The Westminster Press, 367 pages, \$5.00.

Of the four volumes allotted to Luther in The Library of Christian Classics, Volume 18 is certainly the most, unusual and in many ways the most helpful. Here is not another volume of his commentaries or theological lectures or treatises but Luther in touch with every day life and its religious needs. Professor Tappert of the Mt. Airy Seminary faculty in Philadelphia and a leading Luther specialist has skillfully selected among the more than 200 letters, conversations and briefer writings some of the classics which everyone would naturally expect to find here but also many more, translated into English for the first time, which reveal the human side of this religious giant.

Here is Luther sensitive to the sorrows of the bereaved, human despair and perplexity of all sorts, daily problems of monks and nuns in orders, husbands and wives in their homes, as well as the needs of the humble poor and the ruling nobility. Nowhere in the compass of so brief a text may one see the phenomenal many-sidedness of this great Christian who under the burden of directing the greatest reform in Christian history and shaping much of its structure and thought invariably found time to console and encourage the individuals who so easily could claim a part of his heart and energy.

That the English-speaking world is becoming more and more conscious of the importance of Luther is shown by the fact that 16% of the space in this series, covering the entire first 16 centuries of Christian history, is given over to his works and that simultaneously there are two separate publication enterprises which will set out his works in more than 50 volumes each.

R.W.A.

LUTHER'S WORKS; VOLUME 13 SELECTED PSALMS II, edited by Jaroslav Pelikan, Concordia Publishing House, Saint Louis, 451 pages, \$5.00.

The second of three proposed volumes of Luther's commentaries on selected Psalms leaves us with the renewed impression that whether writing sermons, lectures or commentaries Luther's inimitable style is always recognizable. Luther was thoroughly in touch with the times in which he lived and no matter about what aspect of it he wrote he did it vividly and vigorously. Though he disclaims knowledge about contemporary court life (on Psalm 101) his vigorous advice to princes proves his claim too modest. One of the most accurate descriptions of the moral and religious conditions in the churches of Germany is to be found in his commentary on Psalm 82, probably written after his visits to the churches of Saxony.

Although we must wait for volumes 35-38, and 53 for his fuller writings on the

sacraments and liturgics one already finds a foretaste of Luther's thinking on these important matters in his commentary on Psalm 111, written in the memorable year 1530. This and the commentary on Psalm 112 have been translated by Daniel E. Poellot. Other translators include Martin H. Bertram (68), C. M. Jacobs (82), Paul M. Bretscher (90), Alfred von Rohr Sauer (101), and H. Richard Klann (110). Despite this multiple translation editor Pelican has kept this a well unified volume.

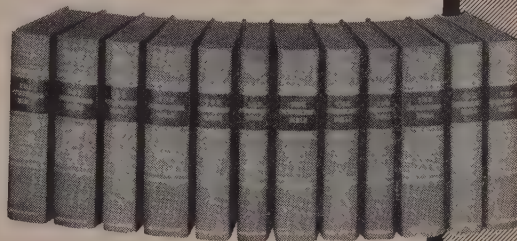
Although he presses constantly for the

Mosaic authorship of Psalm 90 many readers will find a very keen insight into the nature of death and the problems of old age in this commentary. Luther may even then have been feeling these problems very keenly himself although he still had eleven years to live. He writes "Although there have been those whose old age was neither burdensome to others nor unpleasant to themselves, what are these few compared with the remaining mass of mankind?"

We await later volumes impatiently.

R.W.A.

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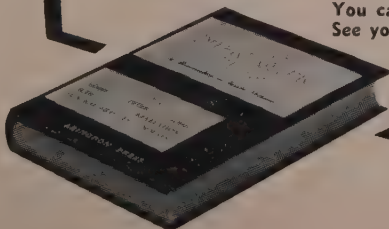


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The Church

THE EPISCOPAL CHURCH AND ITS WORK by Powell Mills Dawley, The Seabury Press, 310 pages, \$2.50.

The cover blurb of this book says that it is worth-while reading for all inquiring persons and necessary reading for all Episcopalians. It is one of a series of volumes under the general head of "The Church's Teachings." The series has been prepared by a committee with one scholar being given the commission to write the book. The author of this particular one is the professor of ecclesiastical history and sub-dean at the General Theological Seminary, New York City.

As a Presbyterian I have found the book most useful. It has proven to be a source of information on Episcopal history and practice. As an editor I have already found it a good source volume, and some of the pages have been soiled with much use in the search for understanding of a sister church. The committee and Dr. Dawley should be congratulated on their ability to put so much material in terms that one outside of their church can understand and use.

What did I use it for? First, in a brief study of the slowly dying deaconess movement as it is related to Episcopalianism. It gave me a good picture of the rise and decline of the movement in the Episcopal Church. In preparing a paper on marriage I easily secured the information regarding the canonical regulations on marriage and divorce in the Protestant Episcopal Church.

It will give a non-Episcopalian a good bird's-eye view of the organization and functioning of the denomination.

W.H.L.

WORLD RELIGIONS by Benson Y. Landis, E. P. Dutton, 158 pages, \$2.95.

A brief handbook of all the major religions, including the larger Protestant denominations, with minimum statistics, historical facts, and doctrinal teachings and practices, this volume gives the primary facts to satisfy the ordinary reader. Extra helps are statistical tables of adherents of major faiths, notes on recent developments among religious bodies, and a terse glossary of religious terms that is most helpful.

H.W.F.

The Bible

READING THE BIBLE-A GUIDE, by E. H. Rece and William A. Beardslee, Prentice-Hall, Inc., 188 pages.

This is a very attractive and helpful book written by two of the faculty members of Emory University in Georgia. As the title implies it is a guide for individual or group study of the Bible from an historical point of view. In almost every section there is a brief introductory statement followed by suggested readings and a list of provocative and searching questions. Each section also incorporates a list of out-

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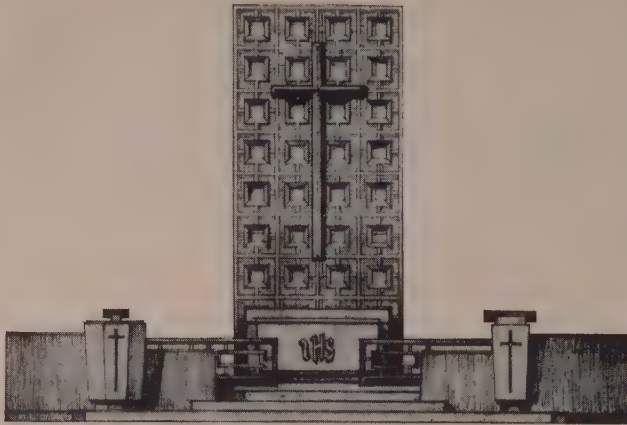
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standing books for additional study or research. At the close of the volume there is some "supplementary materials" which could prove very stimulating and instructive to the common reader. Interspersed throughout its pages are a number of maps which are graphic and descriptive.

The authors are deeply appreciative of the modern critical approach to the Bible, but they do not let their readers bog down in an aimless discussion of theoretical or controversial subjects. Instead they press on in a very determined effort to help the average student glean the rich religious or spiritual truths enshrined in this Great Book. J.Z.S.

HOW TO READ THE BIBLE, by Richard Hall and Eugene P. Beitler, in association with Dr. Francis Carr Stifler, J. B. Lippincott Co., 252 pages, \$2.95.

This book is addressed to a specific but, sad to say, vast group of people. With unabashed honesty the authors admit in the preface that this is the "first full-sized book ever prepared primarily for the person to whom the Bible is little more than a name: a book he has heard of, regarded with honor and respect, but never seriously considered reading."

In the first two chapters a host of glowing tributes are paid to the Bible as the Book of Books, whose eternal message has meaning and significance to all those who will make a serious effort in studying its pages. There then follows a number of very simple and elementary suggestions as to how the Bible should be read, as well as what editions or translations might prove most valuable.

The longest section is entitled "The Background of the Bible" in which a very interesting and stimulating attempt is made to place the Bible in its proper setting. Such matters as the physical geography of Palestine, the secular history of the era covered by the Bible, as well as the authorship of the separate books are briefly discussed.

Although the authors have been painstakingly careful in compiling their information, this in no way can be called a scholarly book. Perhaps that is all to its advantage, for it is very easy reading and should whet the appetite of all those who scan its pages. More than that, it is a handy book for ready reference, for in another section devoted to a rapid survey of the Bible, the authors frankly admit that certain parts of the Bible are much more inspiring than others, and do not hesitate in suggesting that large portions if not entire books of the Bible be left to the scholars to unravel and understand. There is, of course, nothing irreverent in this approach. Like St. Paul these authors well realize that there are many "babes in Christ". It was to meet a very practical and desperate need in the church today that this book has been written.

J.Z.S.

THE OLD TESTAMENT SINCE THE REFORMATION by Emil Kraeling, Harper & Brothers, 1955, 320 pages, \$5.00.

Professor Kraeling, long known to Bible students as a careful and thorough Biblical scholar in the highest tradition, poses in this book the question of the authority of the Old Testament in the Christian Church and how that authority is to be defined.

The author hardly answers his basic concern, but does present a brilliant summary of how churchmen from Luther's time to the present have dealt with this problem and related problems of Biblical interpretation. He begins with Luther and then turns to Zwingli and Calvin. A brief discussion of Catholic reaction follows. Kant and Semler also come in for a survey, and a larger section is given to Schleiermacher.

In turn other scholars are presented and their views analysed by the author. Sometimes we would wish for more critical judgment as views are presented. And sometimes the space allocated to those included in the survey causes dismay. But inclusion of so many names in a book of this size naturally means limitations.

The men chosen represent the best among German, British, and American scholars. Neither is the survey filled with Biblical scholars alone. Theologians and philosophers are given a place. Thus Barth, Brunner, Tillich, and others are presented together with their viewpoints on the problem of the authority of the Bible and more especially the Old Testament. In this connection, the reviewer finds Kraeling's summary of Brunner's contributions to the problem unusually pointed and helpful. For busy students who can't find time to read Brunner, Kraeling renders a real service in his interpretation of Brunner's high regard for the Old Testament. (See page 191 ff.)

Scholars of the twenties and thirties are reviewed in hasty fashion but always with the preciseness that characterizes Kraeling's work. The last chapter deals with the perplexing problem, "Is there a Biblical theology?" To this dissatisfaction of the reviewer the question remains unanswered. In fact, many questions remain unanswered by the book. But interesting indeed is the very closing paragraph which is sufficiently important to quote in part.

"In his survey of modern theology Stephan observed that there is no happy ending to this development. And this is true of that segment of theological history we have been reviewing. The current goes on and on. But at each moment there is in the onrushing flood the desire to be merged with the river of water of life that proceeds from under the throne of God." (page 284)

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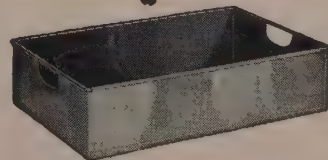
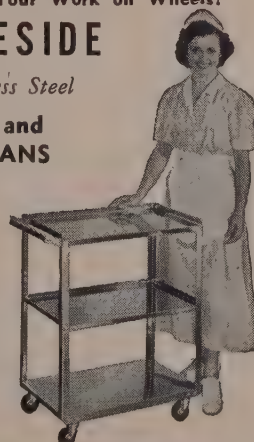
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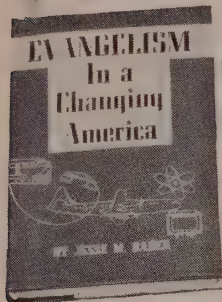


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lazy. But thoughtful students interested in the thoughts of great churchmen on the value and place of the Old Testament will find this a most stimulating book, and while the author does not answer completely the concerns so intensely revealed the reader may find after a careful reading of this book that his own ideas on the real place of the Old Testament are taking sharper focus.

Rather complete notes pointing out source materials for further study add value to the book. An interesting style characterizes every page. Dr. Kraeling has rendered a helpful service to the more serious minded of our day.

THE BOOKS OF THE OLD TESTAMENT by Robert H. Pfeiffer, Harper & Brothers, 335 pages, \$5.00.

Professor Robert H. Pfeiffer needs no introduction to Biblical students. His scholarly activity makes him one of the outstanding Biblical scholars of our day. His *Introduction to the Old Testament*, published in 1941 by Harper & Brothers, remains a standard volume of reference in matters of introduction and literary analysis. The companion volume *History of New Testament Times With an Introduction to the Apocrypha*, published by the same publisher in 1948, represents the same meticulousness and standard of excellence as the earlier work. These volumes

are definitive, and Professor Pfeiffer does for our generation in these books what Driver did for his day by way of providing comprehensive introductions to the Bible.

The publication of *The Books of the Old Testament* is good news. This volume is an abridgment of the detailed and informative *Introduction to the Old Testament*. Now students who lack the motivation to read this larger volume so complete with footnotes and references may have access to the best of Pfeiffer. *The Books of the Old Testament* is an interesting summary of major facts first narrated in the *Introduction to the Old Testament*.

If the reader has fears about such an attempt to abridge such a massive volume, let it be said at once that there is no sacrifice of scholarship here. The "sausage" of the earlier volume is here, and there is an amazingly large body of informing data provided. Those who desire to refresh their minds in matters of introduction will find this volume most rewarding. Students who wish to know what is going on in Biblical scholarship will find a ready use for such a volume, although those who desire a more definitive work will still turn again and again to the larger volume.

A very useful chronology appears at the end of the book. Readers will need to remember that not all present day Old Testament scholars agree with the chron-

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ological dating found here. And it may also be said that agreement with other views expressed herein is not generally found. Even so, Biblical scholars find Pfeiffer worth reading and the data which he packs into his writings make his books of lasting value to the serious minded student.

Also at the end of the book is a listing of the documents of the Pentateuch and Joshua according to Pfeiffer. Students with an interest in source analysis of these early strata will find helpful information here in an easy-to-get form. An index of names and subjects appears here too.

G.W.F.

GOD'S WORD TO HIS PEOPLE, by Charles Duell Kean, The Westminster Press, 187 pages, \$3.50.

This book covers the span from the time of Ezra and Nehemiah and the Second Temple, to Paul and John. First of all the Bible is presented as the Handbook for a Common Life. The revisions, the re-writing, and the discarding some of the writings, is part of the story of the Old Testament coming to its present form. The same process holds true as well for the New Testament. It is the story of people seeking to establish the ideal society and an ideal commonwealth. When this largely failed, then the idea of a remnant emerged made up of those who sought to live ac-

cording to the Torah and do the will of God. The Maccabean Period was a resurgence of this idea of the ideal commonwealth. Then came John the Baptist and finally there is just a single figure, Jesus Christ, who crowned his work as he died upon the Cross.

A general idea of the book is summarized in the chapter headings: The Handbook for a Common Life; The Dream of an Ideal World; The Great Experiment; God, Man and Israel; The Test of History; The Torah Succeeds the Commonwealth; The Gospel; The Holy People of God; The Church and the Bible.

A very splendid and helpful volume as one seeks to understand what happened between Nehemiah and Paul, and to know how ideas change from period to period. It throws light upon the Bible as we have it today.

L.N.L.

EXPOSITION OF ZECHARIAH by H. C. Leupold, The Wartburg Press, 280 pages, \$4.00.

Little interest in Zechariah has been expressed in recent years. The prophet Zechariah is a dreamer and we moderns have little time for dreamers. The book bearing the name of this prophet contains dreams or visions which seemingly have baffled scholars. The difficulties of the book seem to have dulled our interest in this prophet.

That a teacher of Old Testament should find Zechariah interesting enough to cause the production of a book is indeed encouraging. And the reviewer hazards the prediction that those who read Dr. Leupold's exposition will discover an intriguing prophet who lived in the Hebrew community at a time when reconstruction was imperative. For Zechariah, like his contemporary Haggai, was on the scene around 520 B. C. Having so recently returned from exile, the members of this community were facing the problems of the restoration of life in the land their God had given to them long before. Both Haggai and Zechariah play a vital role in that struggle of a people to find the real values of life.

The author's exposition is conservative, yet he does justice to the text. He does not evade some of the difficulties faced in a study of Zechariah. He consults freely earlier commentaries, especially the standard German works. There is an honest handling of the exegesis. There is throughout a deep appreciation for the word of the prophet.

Some readers will therefore appreciate the exposition. Others may find that it is forced a little at places. But all readers will appreciate the lucid style of the author and his intense interest in the prophet.

It could be wished that the author might have carried forward his studies of Zechariah to the extent that some of the fresh insights of the Upsala School and those of recent continental studies would

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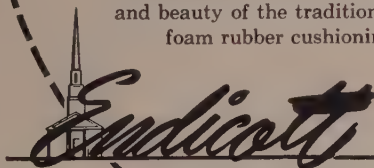


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have found recognition. European studies of the prophets and the prophetic literature have reached a stage of importance, and no future studies of these great voices of the past may ignore the truly creative insights of our contemporary scholars. A new appreciation of the prophets and their place in the religious community is emerging. There is indeed something abiding in these men of God.

G.W.F.

THE BOOK OF REVELATION, A New Translation of the Apocalypse by J. B. Phillips, The Macmillan Company, 50 pages, \$2.00.

This small volume now completes the full translation by Dr. Phillips of the New Testament, other volumes being The Gospels, The Young Church in Action, and Letters to Young Churches. Like these others it is his interpretation as he translates directly from the Greek of the message of revelation. His introduction clearly shows his point of view, which is to interpret as well as translate the original writing. Its nature, of course, shows how different is his task as compared with the Gospels, for example; but he does it in his usual clear, strikingly dramatic way.

H.W.F.

SECOND THOUGHTS ON THE DEAD SEA SCROLLS by F. F. Bruce, Wm. B. Eerdmans, 144 pages, \$2.50.

Many books have now appeared dealing with the famous Dead Sea scrolls. Shortly after the discovery of the scrolls in a cave near the Dead Sea, books began to tell of the Wonderful discovery and to predict their influence on Biblical interpretation. Then came other discoveries until there are an estimated ten thousand manuscripts or fragments now being patiently pieced together.

It was inevitable that conclusions quickly reached about the scrolls and their meaning should have to be revised. Some of the guesses made quite early would, of necessity, have to give way to more mature conclusions as evidence accumulated.

It is written as a very readable account of the finding of the scrolls, discussing the Teacher of Righteousness, the Qumran community, Qumran and the Essenes, and then discusses Qumran and Christianity.

The author quotes from the manuscripts and has the background of many who have written about them during the decade since the first ones were discovered. He has tried to present faithfully what we know at this time, and it is written so that laymen can read and understand this marvelous story. He also states that we must prepare ourselves for Further Thoughts On The Dead Sea Scrolls.

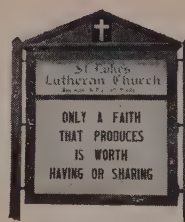
Without doubt this is the most significant archeological discovery dealing with the Bible and the era which produced some very wonderful sacred literature.

The author is Professor of Biblical History and Literature in the University of Sheffield.

L.N.L.

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Pastoral Theology and Psychology

PASTORAL MINISTRY TO FAMILIES by John Charles Wynn, The Westminster Press, 214 pages, \$3.75.

WHERE TO GO FOR HELP by Wayne E. Oates, The Westminster Press, 118 pages, \$2.00.

The author, who at the present time directs the Family Educational Research Office for the Board of Education of the Presbyterian Church in the U. S. A., has given us a very readable book which interprets in simple language the various areas of religious counseling to the families of the church. The value of the book is not in pioneering in the area, but rather in taking the recognized, authentic information on counseling and putting it in such language that the pastor can get a survey of the entire field, including premarital counseling, counseling the established family, counseling the aged, and other areas. Out of his wide reading and understanding he is able to give appropriate quotes which tell a lot when used at the right time. It is heartily recommended to all pastors.

Dr. Oates is professor of religion at the Southern Baptist Theological Seminary. He has given us a good source book which is needed many times by pastors. *Where to Go for Help* is just what the name implies. It spells out the names and addresses of organizations and literature which can provide the minister with the information he needs in his counseling work. Part one of the book deals with the great healing ministries: The Christian Ministry, The Medical Profession, The Legal Profession, The Teaching Profession, The Social Work Profession. The second part tells where to go for help in counseling in cases of Premarital Guid-

ance, Marriage Conflict, Sexual Difficulties, Birth Control, Sterility, Unwed Parents, Adopting Children, Cerebral Palsy, Mental Retardation, The Problem Drinker, Mental Illness, and The Aging.

W.H.L.

SEX IN CHRISTIANITY AND PSYCHOANALYSIS by William Graham Cole, Oxford Press, 329 pages, \$4.00.

This is a remarkably able presentation of the continuing interpretation of sex in Christianity, beginning with Jesus and Paul, continuing with Augustine, Thomas Aquinas and the Council of Trent for the Catholic tradition, and Luther and Calvin for the Protestant, along with contemporary interpretations of both groups. Then it also has a fine presentation of sex in Freud, followed by a contemporary interpretation as seen through Horney, Alexander, and Rado especially.

For ministers, educators, workers in the social field, and psychoanalysts, in addition to the alert layman, this will be a revealing book. Its language, free from vocabulary strictures, makes it readable to all.

H.W.F.

UNDERSTANDING AND COUNSELING THE ALCOHOLIC THROUGH RELIGION AND PSYCHOLOGY by Howard J. Clinebell, Jr., Abingdon Press, 252 pages, \$3.75.

Dr. Clinebell is a young Methodist minister with special training both in psychiatry and in alcoholism. As part of his requirements for his doctoral dissertation he spent some six years in careful research of the relationship of religion to alcoholism. Using much of this material in two sections of his book, Dr. Clinebell also includes many excerpts from an extended questionnaire sent to ministers who had attended the famous Yale Summer School of Alcohol Studies. As a result this volume is perhaps the finest, if not the only one,

of its kind in giving guidance to counselors with alcoholics.

Part I is "Understanding the Problem of Alcoholism", showing both what an alcoholic is, and the causes of alcoholism. Part II is on "Some Religious Approaches to Alcoholism", with chapters on the rescue missions and the Salvation Army, the Emmanuel Movement, and Alcoholics Anonymous. The final chapter of that second part is on "The Psychodynamics of a Religious Approach to Alcoholism", in which the special work of religion as opposed to non-religion in handling alcoholics is shown in careful detail.

Part III is "The Minister's Approach to Alcoholism", in which part comes the most specific helps for counseling. General approaches to counseling are merely hinted at, with suggestions where such can be found in greater detail. Instead, the specific aspect of counseling with the alcoholic is to the fore, including the most important chapter in many ways—helping the family of the alcoholic.

Few ministers there are who have not quickly been touched by alcoholism within their parishes. Many have not known what to do. This book will show how to understand, then begin dealings with the alcoholic, what groups to refer him to, and how to counsel both the alcoholic and his family. It is the definitive book to date on this phase of alcoholism.

H.W.F.

THE FREEDOM TO BECOME YOURSELF by Roy A. Burkhardt, Prentice-Hall, Inc., 264 pages.

This is a very practical and helpful book incorporating an astonishing amount of common sense. The author is the famous minister of the First Community Church of Columbus, Ohio, where he has won national fame for his unique pastoral ministry. It is out of an extraordinary wealth of material, gleaned from a wide

reading in the field of pastoral psychology as well as from counseling with all sorts of people, that Dr. Burkhart has written this book.

It is very easy reading, for the book is broken up into very short chapters and paragraphs with arresting captions. Deliberately he uses simple sentences and simple language. Although he frequently quotes from the writings of outstanding psychiatrists and psychologists, he studiously avoids technical language. In a very clever fashion, the author centers his book around a discussion of the "four freedoms": freedom of thought and feeling; freedom of wholeness of body and mind; freedom of the ageless spirit; and freedom of eternal life now.

At the close of each chapter, the author has placed a very helpful outline which summarizes the thoughts shared in that chapter, while at the end of the book there are a series of tests or suggestions for additional study and experimentation.

It is a genuine joy to read such a book as this, for the average reader is immediately captivated by the contagious enthusiasm and deep convictions of the author. Here is a book written by a sincere Christian who not only has a positive outlook on life but has the rare gift of expressing his thoughts in a compelling and convincing manner.

J.Z.S.

PSYCHOTHERAPY AND RELIGION by Henry Guntrip, Harper & Brothers, 206 pages, \$3.00.

In his foreword Rollo May, American practicing psychologist, writes with deep praise of his English friend. Dr. Guntrip, a Congregational minister for eighteen years in parishes, now is psychotherapist in Leeds University. Out of his wide background of both medicine and religion

comes one of the finest interpretations of anxiety.

He calls this "mental pain", and shows the constructive use of conflict as men grow. In three parts, he discusses mental pain, its nature and origin; mental defenses and the ways of relieving tension; and mental healing. In this last part he considers psychotherapy in relation to values and to religion.

But the above merely mentions the general idea-outline. Every minister and doctor will find this unusually helpful in understanding anxiety, its causes, its possible cure. But through no quick nor quack methods. Dr. Guntrip is careful in his methodical way to point out the hardship in getting acquainted with one's true self, and the years it often requires. Best of all, a minister reading this will learn something more of the patience, the refusal to blame, the need for loving attention which are required by minister or doctor in treating mental pain. Its honesty will be appreciated by laymen as well as professional folk.

H.W.F.

COUNSELING AND THEOLOGY by William E. Hulme, Muhlenberg Press, 250 pages, \$3.75.

The author, now teaching counseling theory and techniques at Wartburg Seminary in Dubuque, Iowa, has had considerable experience in the field of student counselling and has already written a helpful book on *How to Start Counseling*. Now he has placed us all under a still greater debt by giving us this useful volume.

His approach is that of "client-centered" (or what used to be called "non-directive") counseling. This runs counter to the popular notion of counseling: "So you give advice to people." And it also runs counter to the training

ministers have received, which taught them how to meet people's needs by talking to them. Because of these facts, the clear, balanced view of Dr. Hulme, who speaks from within the framework of a creedal church, is both necessary and helpful. Since his approach is irenic and inclusive, he does not ruffle feathers unnecessarily.

Several chapters consider the way in which this type of counseling meets human needs—"for a listener", "for confession", "for understanding" and "for growth." The fact that these chapters are plentifully illustrated with interview records aids in keeping the discussion at the realistic and practical level.

The final half of the book discusses the theory and practice of counseling in the light of certain basic theological insights. These include the concept of man, of the universal priesthood, of freedom, of justification ("The Means of Acceptance"), of sanctification ("The Means of Growth") and of the means of grace, the Word and Sacraments.

Pastors—and their congregations—will be grateful to Dr. Hulme for this valuable study.

J.S.

THE FAMILY AND MENTAL ILLNESS by Samuel Southard, Westminster Press, 96 pages, \$1.50.

Another in the Westminster Pastoral Aid Book series, this gives about every suggestion one might consider as to how to help a family recognize, meet, adjust to, and accept mental illness, including institutional care, when the patient returns home, the care of the family itself, and building a renewed faith. It is invaluable for help to ministers in pastoral work in homes with mental illness.

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General Interest

GREAT CHRISTIAN PLAYS edited by Theodore M. Switz and Robert A. Johnston, The Seabury Press, 306 pages, \$7.50.

The church is experiencing today a renaissance of interest in religious drama and a host of books are appearing on the market to promote this new emphasis. *Great Christian Plays* is perhaps one of the best collection of classical religious plays and selected choral readings for the American audience. Much of the archaic English has been modernized, making the plays understandable to the average congregation. This book will have tremendous appeal to those who feel that religious drama presentations should be an integral part of a service of worship. Fortunately they can be performed in the church with a minimum of scenery and lighting. The compilers have also enlisted the help of Thomas Matthews, director of music at Seabury Western Seminary, to provide appropriate music for most of the plays.

Although there is a pronounced simplicity and grandeur to these plays they do require very expert acting to be effective. To that end each play is prefaced by some very helpful and explanatory notes. The books also includes a long chapter entitled "Suggestions For The Director" which not only explains the proper technique for staging a play but also how to create the appropriate atmosphere and spirit among the actors and actresses themselves.

J.Z.S.

CHILDREN OF CALAMITY by John C. Caldwell, The John Day Company, 191 pages, \$3.50.

The title fits exactly for this book deals movingly, graphically and sympathetically with needs of orphans around the world who have become orphans because of war. The little half-breeds in Korea, the tiny victims in China, the children left desolate within the Arctic Circle, the undernourished and under-privileged children of the Near East, they and their fellow-sufferers in other lands are depicted. The story of the outreach of mercy from this and other countries in terms of orphanages and food supplies follows. It is difficult to read this story without tears. There are sixteen pages of photographs illustrating the work of reconstruction. Pearl S. Buck, a pioneer in the mixed blood adoption movement, writes the foreword.

F.F.

ELIJAH THE PROPHET OF FIRE by John R. Macduff, Baker Book House, 351 pages, \$3.00.

This is a reprint of an edition published in 1864, in London. The volume is one of a larger number of reprints by the Baker Book House. Some of these reprints in the series have value for our day. There is question about the wisdom of reprinting others that appear in this same series.

Evidently the publishers feel *Elijah the Prophet of Fire* has sufficient abiding value to give it place in a reprint series. This is questionable.

However, as an illustration of a kind of exegesis and interpretation current one hundred years ago this publication has interest. Students interested in the history of exegesis will find an interest in this reprint. Many others including the reviewer will continue to long for a more palatable approach to the prophet who came to know God in the still small voice.

G.W.F.

THE DEVIL by Giovanni Papini, E. P. Dutton & Co. Inc., \$3.75.

It was quite a shock when I first saw "THE DEVIL" by Giovanni Papini, for I read carefully his first religious book, "THE LIFE OF CHRIST" when I was in seminary. The latter is a beautiful literary expression of our favorite theme. From one extreme to the other brings us to this courageous, stimulating discussion of evil, written in a brilliant, often amusing, manner. Sometimes seeming cynical, sometimes tongue-in-cheek, the author shows a depth of learning equalled only by his readability.

One should start reading at the preface in which he outlines what the book is not, then says that he believes that this is the "first book about the Devil, written by a Christian, in the light of the deepest meaning of Christianity".

It is withal a very refreshing book, full of original ways of saying a lot of oft repeated ideas. There are few, if any, dull pages. It is not just a history of opinion and belief about the Devil, but an entertaining instruction and thought provoking consideration of the whole problem of evil. The author puts it in a variety of ways, and from many angles, but the approach is always toward the same problem.

A strange picture is this author's work, starting with a truly great book about the supremely good, coming after many years to write a book about the supremely Evil. It's well worth reading.

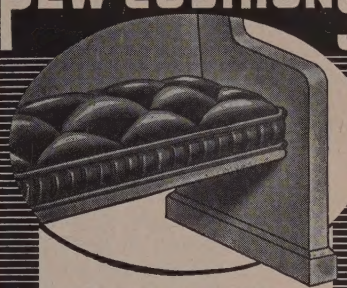
D.T.

OF MEN AND ANGELS by Wesley Shrader, Rinehart and Company, Inc., 184 pages, \$2.95.

Professor Wesley Shrader of Yale Divinity School has recently, as most of us are well aware, written two controversial articles for *Life* magazine, in large part questioning some prevailing conceptions, or misconceptions, about the ministry and about our Sunday schools. In his latest book, *Of Men and Angels*, he makes an attempt to puncture some popular notions concerning pastoral counseling. Whether he succeeds or not depends largely upon how his readers react to the man himself.

For this is not the usual sort of book on counseling. It is intensely personal. Dr. Shrader lists in the preface his reactions as minister-counselor when he is

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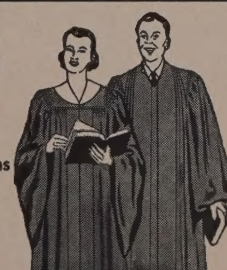
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approached by someone who seeks his guidance. He goes on to say—"So, a disturbed person seeks my help. Shall I turn him away? Shall I pass him along to someone else? Or, shall I endeavor to help him? *Of Men and Angels* is my troubled answer to that question."

The book contains eighteen episodes. Each episode is, in part, case history, and, in part, personal evaluation, reflection or revelation. The author tells of his failures as well as his successes in dealing with these eighteen people. He relates the struggles of his own soul when he is confronted with the hopeless case.

To this reviewer, the book lacks depth. Dr. Shrader has written with an eye to the popular market, and, rightly or wrongly, has been content to startle and shock, sometimes at the expense of penetrating. It has a number of irrelevancies, many of which will catch the eye of the popular reader but which do not shed much, if any, light on the case being discussed. This is dangerous, especially in a book which must of necessity devote a great deal of space to problems of sex, these being involved in so many cases of maladjustment. There is a danger, too, in personal revelation, for the "ego" is very much at the center of the relationship established between author and reader, and it may get in the way. That is why I stated above that the success of the book depends largely upon the personal reaction of the reader to the person of Wesley Shrader, as revealed in the written word.

Nevertheless, the book will have value for the person who knows that many minister-counselors are too "pat" in their answers. He will discover that some are not, that there is considerable soul-searching involved in the counseling process. Most ministers, however, will find deeper satisfaction in straightforward impersonal case histories combined with intelligent analysis. To these he will turn for the insights which he must have in the counseling situation rather than to the comparatively superficial treatment given in these episodes.

D.F.S.

THE MINISTER AND CHRISTIAN NURTURE, edited by Nathaniel F. Forsyth, Abingdon Press, 250 pages, \$3.50.

Here are ten chapters from the pens of ten professionals in the field of religious education. Six are seminary teachers, three hold executive offices in a general board of a great denomination. The tenth is an executive in the National Council of Churches. All speak with authority and with a good grasp of the best views on religious education as it involves the ministry.

The book, like all anthologies, is not of equal value throughout. At least three of the chapters echo the oft-repeated sentiments of innumerable articles. On the other hand, there are several chapters of outstanding value.

It seems to me that the chapters "Christianity is Learned at Home" by Donald M.

Maynard, "Christianity is Learned in a Democratic Church" by Frank W. Herriot, and the one "Christianity is Learned Through Living Encounter with the Bible" by Lewis Howard Grimes are the three best chapters in the book.

The purpose of the book, namely, to put Christian nurture at the center of the minister's task, is well-achieved. This is not the first book written on the subject nor is it apt to be the last. But it approaches being the best to date and any future volume on the same theme will have a high standard to reach or surpass.

C.M.D.

A TREASURY OF STORY-SERMONS FOR CHILDREN edited by Charles L. Wallis, Harper & Brothers, 266 pages, \$3.95.

This anthology has 114 story-sermons by 74 authors, a third of which were written especially for this volume. Arranged under sixteen various general topics, then carefully indexed by author, title, Biblical passages, subjects, special occasions, and so on, it is a superb book for use week after week in church or church school. So few similar volumes are so finely indexed for use.

But the stories themselves, some of them classics of their kind, most of them fresh to the reader and hence to the hearer, make this one of the better anthologies of its kind. Dr. Wallis, minister and teacher, is editor of several other anthologies, on funeral illustrations, sermon illustrations, worship resources and others.

H.W.F.

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